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St. Clement's *and* St. Irenæus's

VINDICATION

OF THE

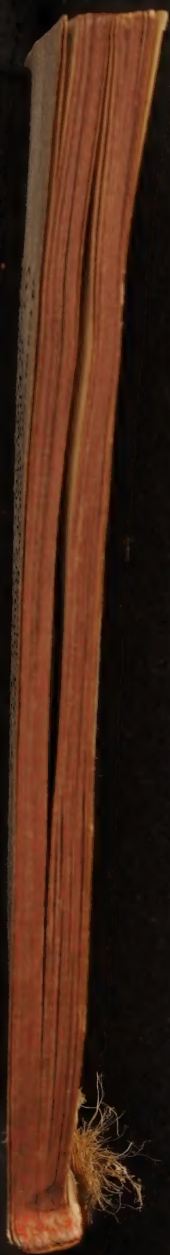
*Apostolical Constitutions.*

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10.<sup>d</sup> St. Clement's and St. Irenæus's  
**VINDICATION**  
OF THE  
*Apostolical Constitutions,*  
FROM  
Several *Objections* made against Them.  
AS ALSO  
AN ACCOUNT of the Two Ancient  
RULES thereunto belonging, for the  
Celebration of *Easter*.

WITH A  
POSTSCRIPT, on Occasion of Mr. Turner's  
Discourse of the *Apostolical Constitutions*.

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*In this Second Edition is added a Large SUPPLEMENT; containing Mr. Pfaffius's Account of the Fragments of Irenæus by him Published: St. Justin Martyr's Account of the Christian Worship, Baptism, and the Eucharist, soon after the Death of the Apostles; in exact Agreement with the Constitutions; and Select Notes of Dr. Grabe's and mine own thereon: Together with many other Remarkable Passages in Antiquity, relating to those Constitutions; and a Note concerning some Scripture-Prophecies lately fulfilled, or soon to be fulfilled.*

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By WILLIAM WHISTON, M. A.

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L O N D O N:

Printed for the AUTHOR; and are to be Sold by J. ROBERTS, near the Oxford-Arms in Warwick-Lane; and by the Booksellers of London and Westminster. 1716. (Price 1 s.)

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St. CLEMENT's and St. IRENÆ-  
US's *Vindication of the Apostolical  
Constitutions, from several Objections  
made against them, &c.*

**I**T is well known among the truly learned and careful Enquirers into Primitive Christianity, that the Constitutions of the Apostles, even as we have them at present, do certainly contain, for the main, faithful and authentick Accounts of the Baptismal Creed, the Worship, the Discipline, the Rules, and the Liturgies of the first Ages of the Gospel; this in general is so evident in all Christian Antiquity, as to be plainly undeniable. But then the Pretences which are made for not admitting this for a Sacred Book of the New Testament, as it claims to be, and for not receiving it accordingly; or the Excuses made by the Learned for their continuance, under the present Ecclesiastical Settlements, even in contradiction to the Laws and Rules therein contain'd, are, I think, chiefly these four.

I. 'Tis pretended that the Original Constitutions are themselves long since lost; and that these Books, now extant, were only compos'd from those Original Constitutions by some *Arian* in later Ages; who has also, as is suppos'd, in several Points alter'd and interpolated the same.

II. That there are so many Ceremonies and Ritual Observances appointed in these Constitutions, and so great a Stress is laid upon things of an indifferent Nature therein, as is disagreeable to good Sense, to Natural Religion, to Christian Liberty,



and to the Contents of the known Books of the New Testament ; and tend to a revival of a sort of *Judaism* in the Church.

III. That the Rules, Precepts, and Orders therein contain'd, were not any real and perpetual Laws of Christ himself; but were only Apostolical Appointments and Directions for those first Times, or for particular Churches under their Care. That they were accordingly left, as mutable in their own nature, to the Alteration and Improvement of the several Churches afterwards, according as Prudence should direct, and the variation of Circumstances should require.

IV. That however, the Authority of such Constitutions cannot be at all equal to that of the Laws in the known Books of the New Testament ; because they do not appear to have been originally deliver'd in Writing, and contain'd in Books, but were rather left to Oral Tradition ; and that therefore we are not now oblig'd by such uncertain Constitutions.

These I take to be the principal Pretences that are, or can possibly be made against the sacred Authority and immediate Reception of these Constitutions ; and they are such as ought to be consider'd by me, who do still so fully and openly insist on the Authority of these Books, and so earnestly exhort the present Churches to submit themselves to them, and be govern'd by them.

But the Reader is desir'd to Observe, before I proceed farther, that I do therefore make no distinct Reply here to Dr. *Smallbroke's* Arguments *against* these Constitutions, because I take almost every one of them to be real Arguments *for* them, with the more judicious ; tho they are fitted to make a shew to the contrary, with the weaker part of Mankind. The Arguments he brings, do not only shew, indeed, that the Notions, and Language, and Expositions in that Book, do not favour the Notions, and Language, and Expositions of the *Athanasians* ; which is very true, and very much to their Reputation that they do not agree with them ; but also that there are in them some appa-

*Pretended  
Authority  
of the Cle-  
mentine  
Constitut-  
ions, confu-  
ted.*



apparent varieties or disagreements in several smaller Circumstances, from the parallel Accounts in the known Books of the New Testament, especially as both now stand in our Copies: while for the main, they intirely agree not only with them, but with all the other original and authentick Accounts of the same also. Now I affirm, that these are the plain Characters peculiar to the original and genuine Records of Christianity, and at least equally true of the four Gospels, and the rest of our present Canonical Books compar'd one with another, as of the Constitutions compar'd with any, or all of them; and that such Characters very rarely, or never agree to later spurious Writings; which being almost always wholly deriv'd from the present Books, do very seldom so much as seem to differ from them in any such smaller Circumstances whatsoever. And I believe, that in case such Variations were wanting in these Constitutions, the truly Learned would have thence much stronger Arguments against them: So that I think it almost a needless Task to answer Dr. *Smallbroke* more particularly in this matter.

I. But then as to the First of the beforemention'd Pretences, insisted on by Dr. *Grabe* and others, viz. that the present eight Books of the Apostolical Constitutions are a Composition of an *Arian*, about the fourth Century; and only put together by him from those antienter Constitutions and *Didascalties*; and even that the small Fragments still remaining in the Manuscripts, especially relating to the eighth Book, were rather themselves the Originals, and the Constitutions now extant were deriv'd from them, and not the contrary: it is so weak and injudicious an Hypothesis; has so little Foundation in point of Reason; is so intirely destitute of all Support from antient Testimonies; is so reproachful to the antient Church and Christianity, as if the Christians so early dropt such important Originals, and only preserv'd a spurious and heretical Composure from them; is so impracticable in it self, that an *Arian* Collec-



Collection should prevail every where among the *Athanasians*, and oblige them to quit their more authentick and uncorrupt Records for it ; so impossible in Fact, that such important Remains of the Apostolical Age should perish out of the Hands of Christians, and spurious or grossly interpolated Records obtain in their room, without the least mention in all Antiquity, either of the Loss of the one, or of the Reception of the other ; so contrary to all the internal Characters of both sorts, which plainly shew the present Books to be the Originals, and the other to be later Extracts ; nay, very mean and interpolated Extracts from them ; so opposite to all the truly antient Citations and Allusions, which all along confirm the present Constitutions, as to their principal Branches, and discover the spurious Nature and gross Interpolations of those later Extracts : It is also so recent and novel a Pretence, such as was never heard of till the present Age, and that without any new Evidence to support it ; that I do not perceive there is any occasion for the more particular Confutation of it. Leaving therefore this precarious and groundless Hypothesis, as not worthy of a more serious Answer, I proceed directly to the other three Pretences ; which I own not to be so utterly without Foundation, but that they may deserve a particular Reply ; especially considering how many Prejudices all Parties of Christians are under, and how few of the Learned themselves are disengag'd from the Influence of those worldly Motives that usually go along with establish'd Settlements in matters of Religion.

II. It is pretended then, that there are so many Ceremonies and Ritual Observances appointed in these Constitutions, and so great a Stress is laid upon things of an indifferent nature therein, as is disagreeable to good Sense, to natural Religion, to Christian Liberty, and to the Contents of the known Books of the New Testament ; and tend to a revival of a sort of *Judaism* in the Church.

Now



Now as to this Allegation I venture to reply, that it is directly false, and that the main Design of the Constitutions is every where the same with that of Natural Religion, and of the known Books of the New Testament; I mean, the Support of the Laws of Nature and Reason; the implanting inward Humility, Piety, Justice, and Charity in the Minds of Men; the discouraging all Pretences to God's Favour, by any bare outward Rites or Ceremonies whatsoever; the banishing and restraining all the corrupt Inclinations and Vices of Human Nature; the keeping the Church pure and holy by a strict, but not too rigorous Discipline; the directing Christians to the most perfect, devout, rational, spiritual, and acceptable manner of Divine Worship; the due Performance of the most solemn Institutions of Christianity, such as Baptism and the Lord's Supper; with the proper Directions for the important Qualifications, Ordination, and Functions of the Christian Clergy; the prevention of those Dangers that constantly arise from the want of necessary, fixed, and authentick Rules, as to the Times, and Places, and Persons, and Forms of sacred Ministrations; the settling what are the Fundamental Doctrines of Christianity, to be profess'd by all that are admitted to Baptism and the Eucharist; and leaving all other less important Notions to every one's own Enquiries, without the least Breach of Christian Communion or Affection. The Security of Church-Governours, and Ease of the People that are governed, by distinctly setting down their several Boundaries and Duties; and providing Punishments proper for all Disobedience on either side, without the Encouragement of any thing like Tyranny, Revenge, worldly Dominion, or Persecution. The inculcating, by all the ways possible, Christian Love, and Charity, and Obedience to the Civil Magistrate, with mutual Forbearance and Condescension in doubtful matters; and the full Information of every Christian in the Particulars of his Duty of all sorts, both from the Laws of Nature and Revelation, in the plainest and yet most affect-

affecting manner possible. So that the several Ritual Rules or Orders that are made therein, are so far from what this Objection insinuates, that they are, considering the State of the former *Jewish Church*, whereon the Christian was founded, but few in Number ; are so alter'd and improv'd, as to serve excellently to the purposes of real and inward Virtue and Holiness, and to the *worshipping God in Spirit and in Truth*, as well as to the promoting Peace and Happiness among Men ; and almost all those Rules and Laws are occasionally, either mention'd or alluded to in the several sacred Books of the New Testament : those I mean chiefly, which contain Accounts of any of the Churches after they were fully settled by the Apostles, before their Death. This is my Defence, and these are my Answers to the present Argument, against the Authority of these Constitutions. And tho it is not my Intention here, to prove all the Particulars of which it consists, which the serious perusal of the Book it self, and of what I have formerly written about it, will make unnecessary ; yet to let the honest Reader see how far the main of this Objection is from being well grounded, or how far the Apostolical Constitutions are from laying a great Stress upon Ceremonial Observances, I shall here produce some remarkable Passages out of the Book it self ; they being indeed excellent Preservatives against that dangerous and fatal Notion which unsincere Professors of Religion are so ready to fall into, I mean, that God may be pleas'd by outward Ceremonies, and Sacrifices, and Obedience in mere Ritual Observances, without inward Holiness and Purity, without Justice, Piety, and Charity. And I heartily wish, that all who now call themselves Christians, would lay them to Heart, and amend their own and their several Churches Practices accordingly.

Constitut.  
l. vi. c. 18.

‘ We recommend to you *Titus*, and *Luke*, and  
‘ *Jason*, and *Lucius*, and *Sosipater*. By whom also  
‘ we exhort you in the Lord, to abstain from your  
‘ old Conversation, vain Bonds, Separations, Ob-  
‘ servances,



servances, Distinction of Meats, and daily Washings: for *Old things are passed away, behold all things are become New.* <sup>2 Cor. v. 17.</sup>

For since we have known God through Jesus Christ, and all his Dispensation, as it has been from the Beginning, that he gave a plain Law to assist the Law of Nature; such an one as is pure, saving, and holy, in which his own Name was inscrib'd; perfect, which is never to fail, being compleat in Ten Commands, unspotted, converting Souls; which when the *Hebrews* forgot, he put them in mind of it by the Prophet *Malachi*, saying, *Remember ye the Law of Moses, the Man of God, who gave you in charge Commandments and Ordinances;*—

Now the Law is the Decalogue, which the Lord promulgated to them with an audible Voice, before the People made that Calf which represented the *Egyptian Apis*. And the Law is righteous; and therefore it is called the Law, because Judgments are thence made according to the Law of Nature. — This Law is Good, Holy, and such as lays no Compulsion in things Positive; for He says, *If thou wilt make me an Altar, thou shalt make it of Earth.* <sup>Exod. xx. 24.</sup> It does not say, *Make one*, but, *If thou wilt make*. It does not impose a *Necessity*, but gives leave for their own free Liberty: For God does not stand in need of Sacrifices, being by Nature above all Want. But knowing that as of old *Abel*, beloved of God, and *Noah*, and *Abraham*, and those that succeeded, without being requir'd, but only mov'd of themselves, by the Law of Nature, did offer Sacrifices to God, out of a grateful Mind, so he did now permit the *Hebrews*; not commanding, but, if they had a mind, permitting them; and, if they offer'd from a right Intention, shewing himself pleas'd with their Sacrifices. Therefore he says, *If thou desirest to offer, do not offer to me as one that stands in need of it; for I stand in need of nothing: for the World is mine, and the Fulness thereof.* <sup>Psal. l.</sup> But, after the Sin of the Golden Calf, then was God angry, as being ungratefully treated by them; and

B bound

bound them with Bonds which could not be loosed ; with a mortifying Burden, and a hard Collar, &c. — that being press'd and gill'd by thy Collar, thou may'st depart from the Error of Polytheism ; and laying aside that, *These are thy Gods, O Israel,* may'st be mindful of that, *Hear, O Israel, the Lord our God is one Lord :* and may'st run back again to that Law which is insert'd by me in the Nature of all Men ; that there is only One God, in Heaven, and on Earth ; and to love him with all thy Heart, and all thy Might, and all thy Mind, and to fear none but him, &c. —

Ex. xxxii.  
4.  
Deut. vi. 4.

C. 21.  
Matt. xiii.  
16. But, *Blessed are your Eyes, for they see, and your Ears, for they hear :* Yours, I say, who have believ'd in the One God, not by Necessity, but by a sound Understanding, in obedience to Him that called you ; for you are released from the Bonds, and freed from the Servitude —

C. 22. You therefore are *blessed*, who are delivered from the Curse. For Christ, the Son of God, by his coming, has confirm'd and compleated the Law ; but has taken away the additional Precepts ; altho not all of them, yet at least the most grievous ones : having confirm'd the former, and abolish'd the latter ; and has again set the free Will of Men at liberty : — And besides, before his coming he refus'd the Sacrifices of the People, while they frequently offer'd them when they sinned against him, and thought he was to be appeased with Sacrifices, but not by Repentance, &c. — [Here follow many excellent Quotations to this purpose out of the Old Testament ; and then the Constitutions go on :] If therefore before his coming, he sought for a *clean Heart and a contrite Spirit, more than Sacrifices, &c.* — Not taking away the Law of Nature, but abrogating those additional Laws, &c. —

C. 23. For he did not take away the Law of Nature, but confirm'd it. For he that said in the Law, Deut. vi. 4. *The Lord thy God is one Lord ;* the same says in the John xvii. Gospel, *That they might know thee the only true God.* And he that said, Thou shalt love thy Neighbour  
Lev. xix. 18.



*hour as thy self*; says in the Gospel, renewing the same Precept, *A new Commandment I give unto you, that ye love one another.* He who then forbade *Murder*, does now forbid *causless Anger*. He that forbade *Adultery*, does now forbid *all unlawful Lusts*. He that forbade *stealing*, now pronounces him most happy who supplies those that are in want out of his own *Labours*. He that forbade *Hatred*, now pronounces him blessed that *loves his Enemies*. He that forbade *Revenge*, now commands *Long-suffering*; not as if *just Revenge* were an unrighteous thing, but because *Long-suffering* is more excellent. Nor did he make Laws to root out our natural Passions, but only to forbid the Excess of them, &c. — He has in several ways changed Baptism, Sacrifice, the Priesthood, and the Divine Service, which was confin'd to one place: For instead of *daily Baptisms*, he has given only *one*, which is that *into his Death*. Instead of *one Tribe*, he has appointed that out of every Nation, the *Best* should be ordained for the Priesthood; and that not their *Bodies* should be examin'd for Blemishes, but their *Religion and Lives*. Instead of a *bloody Sacrifice*, he has appointed that *reasonable and unbloody mystical one*, of his Body and Blood, which is performed to represent the Death of the Lord by Symbols, &c. —

Let us therefore follow Christ, that we may inherit his Blessings. Let us walk after the Law, and the Prophets, by the Gospel, &c. —

Let us be obedient to Christ, as to our King; as <sup>C. 25.</sup> having Authority to change the several Constitutions; and having, as a Legislator, Wisdom to make new Constitutions, in different Circumstances: yet so that every where the Laws of Nature be immutably preserv'd.

These Paragraphs taken out of the Apostolical Constitutions, tho somewhat long, after all my Omissions, are so right, so express, and so satisfactorily in this case, that I could not avoid transcribing them here; as esteeming them to be a full, and clear, and authentick Vindication of these Constitutions,

tutions, from the present Imputation. It is pretended however,

III. That the Rules, Precepts, and Orders contain'd in the Constitutions of the Apostles, were not any real or perpetual Laws of Christ himself, but only Apostolical Appointments and Directions for those first Times, or for particular Churches under their Care. And that they were left as mutable in their own Nature, to the Alteration and Improvement of the several Churches afterwards, according as Prudence should direct, and the Variation of Circumstances should require.

Now in order to give a full Answer to this Pretence, I shall beg leave to produce a most authentick Witness or Record to the contrary; I mean, the known Epistle of the Church of *Rome*, or of *Clement* its Bishop, to the *Corinthians*; of that very  
 Phil. iv. 3. *Clement*, whose Name, St. Paul tells us, was in the Book of Life; and by whose Hand and Attestation all the eight Books of the Apostolical Constitutions are in all the Manuscripts recommended to the Churches, as really Canonical Books of the New Testament. And I the rather produce this Record in this place, because it is undoubted, plain, and certain; and because I have not elsewhere fully and expressly enough insisted on it for this purpose. *Clement's* words are these:

## Greek.

Ad Corinth.  
Sect. 40.

Προδήλων ἐν ἡμῖν ὄντων  
 τέτων, καὶ ἐγκαυφότες εἰς τὰ  
 βάθη τῆς θείας γνώσεως, πάν-  
 τα τάξει ποιῆν ὀφείλομεν,  
 ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέ-  
 λευσεν κατὰ καιροὺς τετα-  
 μένες τὰς τε περισφορὰς καὶ  
 λειψυγίας ὀφειλεῖσθαι, καὶ ἐκ  
 εὐκῆς, ἢ ἀτάκτως [ἐκέλευσεν]  
 γίνεσθαι, ἀλλ' ὡς ἐσμὲν οἱ  
 καιροὶ καὶ ὥραι, πᾶσι τε, καὶ  
 διὰ τινων ἐπιτελεῖσθαι δελεῖ  
 αὐτοὺς

## English.

Since then these things are very evident to us, and we have been admitted to look into the Depths of Divine Knowledg, we ought to do all those things by Rule, which the Lord has commanded to be done. He has commanded, that the Oblations and Divine Service should be perform'd at the



αὐτὸς ὁρίσεν τῇ ὑπεράτῃ  
αὐτῷ βελήσει· ἢ ὅσῳ πάντα  
γινόμενα ἐν ἐνδοκίῃ ἐν ἐπὶ  
δεκίᾳ εἴη τῷ θελήματι αὐτοῦ.  
Οἱ ἐν τοῖς προσεταγμένοις  
καίροις ποιῦντες τὰς προσφο-  
ρὰς αὐτῶν, ἐν ἐπὶ δεκίᾳ τε  
καὶ μακάριοι· τοῖς γὰρ νο-  
μίμοις τῷ δεσπότῃ ἀκολου-  
θῶντες ἔσονται διαμαρτάνουσιν. Τῷ  
γὰρ ἀρχιερεὶ ἰδίαι λειτουργίαι  
προσδίδονται· καὶ τοῖς ἱερεῦ-  
σιν ἰδίᾳ ὁ τόπος προστάκ-  
ται· καὶ λευίταις ἰδίαι διακο-  
νίαι ὁρίζονται. Ὁ λαϊκὸς  
ἀνθρώπος τοῖς λαϊκοῖς προ-  
σάσμασι δέδεται.

the Seasons Ordained, and  
not at all Adventures,  
and without Order; but  
at the Seasons and Times  
[or Hours] Determined.  
He has also Determined,  
by his supreme Will,  
Where, and By whom,  
these Offices should be  
performed; that so all  
these Ministrations being  
done after an holy man-  
ner, and according to his  
good Pleasure, may be  
agreeable to his Will.  
Those therefore who  
make their Oblations at  
the Times appointed, are

acceptable and blessed: for by following the Laws  
of the Lord, they avoid Sin. For there are peculiar  
Offices allotted to the High Priest: A peculiar  
Place is ordained for the Priests; and peculiar low-  
er Ministrations are appropriated to the *Levites*:  
The Lay-Man is bound by the Precepts which be-  
long to the Laity.

Ἐκαστος ὑμῶν, ἀδελφοί,  
ἐν τῷ ἰδίῳ τάσματι εὐχαρι-  
στῶ Θεῷ, ἐν ἀγαθῇ συνει-  
δήσει ὑπακούων· μὴ παρεκ-  
βαίνων τῷ ὁρίσμενόν· καὶ λείψ-  
ρίᾳ αὐτῷ κανόνα, ἐν σεμνό-  
τητι. Οὐ πανταχῶς, ἀδελφοί,  
προσφέρειναι θυσίαι ἐν δέλε-  
χισμῷ, ἢ ἐν ἡμιμαρ-  
τίας καὶ πλημμελίᾳ, ἀλλ'  
ἐν Ἱερουσαλὴμ μόνῃ· κακεῖ δ',  
ἐκ ἐν παντὶ τόπῳ προσφέρε-  
ται, ἀλλ' ἐμπροσθεν τῷ ναῷ,  
πρὸς τὸ θυσαστήριον, μαμσο-  
κοπιῶν τὸ προσφερόμενον διὰ  
τῷ ἀρχιερεὶ καὶ τῷ πρεσβυ-  
τέρῳ λειτεργῶν. Οἱ ἐν παντὶ  
τῷ

Brethren, let every one <sup>Sect. 41.</sup>  
of you give Thanks to  
God, [or celebrate the  
Eucharist] in his proper  
Rank, and with a good  
Conscience, decently, and  
without transgressing the  
Determinate Rule of his  
Ministration. Sacrifices,  
Brethren, are not offer'd  
every where, I mean, the  
daily Sacrifice, the Vows,  
the Sin and Trespass-Of-  
ferings, but only at *Jeru-  
salem*; and even there the  
Oblation is made not in  
every place neither, but  
before

τὸ καθήκον τῆ βελήσεως αὐτῆς  
ποιεῖντες π, θάνατον τὸ πρόστι-  
μον ἔχουσιν. Ὁρᾶτε, ἀδελ-  
φοί, ὅσῳ πλείονθ χρηζιώ-  
θημεν γνώσεως, τοσῷτο μάλ-  
λον ὑποκείμεθα κινδύνῳ.

before the Temple, and at  
the Altar ; when what is  
offered has been view'd,  
as to its Blemishes, by  
the High Priest, and the  
foremention'd subordi-  
nate Ministers. They

therefore that do any thing otherwise than is agree-  
able to his Will, have Death allotted for their  
Punishment. Consider, Brethren, the greater Know-  
ledg we are vouchsaf'd, the greater Danger shall  
we incur.

Sect. 42.

Οἱ ἀπόστολοι ἡμῖν Ἐυαγ-  
γελίσθησαν ἀπὸ τοῦ κυρίου  
Ἰησοῦ Χριστοῦ. Ἰησοῦς ὁ Χριστός  
ἐκ τοῦ Θεοῦ. Ἐξεπέμφθη ὁ  
Χριστός ἐκ τοῦ Θεοῦ, καὶ  
οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ.  
ἐχρόνιστο ἐν ἀμφοτέροις εὐτακ-  
τως, ἐκ θελήματι τοῦ Θεοῦ.

The Apostles preach'd  
the Gospel to us from  
the Lord Jesus Christ :  
Jesus Christ from God.  
Christ therefore was sent  
from God, and the Apo-  
stles from Christ ; so that  
both Dispensations were  
agreeable to Order, ac-  
cording to God's Will.

—Κατὰ χώρας ἐν καὶ πό-  
λεις κηρύσσοντες, καθίστανον  
τάς ἀρχαίς αὐτῶν, δοκι-  
μάσαντες τὸ πνεῦμα, εἰς  
ὁποσόπους καὶ διακόνες τῶν μελ-  
λόντων πιστεύειν.

—The Apostles there-  
fore, when they preach'd  
thro the several Coun-  
tries and Cities, appoint-  
ed their first Fruits, when  
they had proved them  
by the Spirit, as Bishops

and Deacons to those that should afterwards be-  
lieve.

Sect. 43.

Καὶ τί θαυμαστόν ἐστι οἱ ἐν  
Χριστῷ πιστεύοντες [πιστευ-  
θέντες] ὅτι Θεὸς ἔργον τοι-  
ᾶντο κατέστησαν τὰς περιηγη-  
τάς; ὅτι καὶ ὁ μακάριος  
πιστὸς Δεσπότης ἐν ὅλῳ τῷ  
οἴκῳ Μωϋσῆς τὰ διατάγμα-  
τά αὐτοῦ πάντα ἐσημειώ-  
σατο ἐν ταῖς ἱερῇς Βίβ-  
λοις.

And what wonder is  
it that those who were  
intrusted by Christ with  
such a Work, appointed  
those before-mentioned ?  
when we find that *Moses*  
the blessed and faithful  
Servant [of God] in all  
his House, set down all  
his Constitutions in the  
holy Books.

Kaì

Our



Καὶ οἱ ἀπόστολοι ἡμῶν ἔγ-  
 νωσαν διὰ τῆς κυρίας ἡμῶν  
 Ἰησοῦ Χριστοῦ, ὅτι εἰς ἔσαι  
 ἐπὶ τῆς ὀνόματι τοῦ ὁπισκοπῆς.  
 διὰ ταύτην ἐν τῷ αἰτίαν,  
 προσήνωσαν ἐιληφότες τελείαν,  
 κατέστησαν τὰς περιεργημένους καὶ  
 μετὰ αὐτὸ ὁπνομήν δεδώκασι  
 ὅπως, εἰν κοιμηθῶσι, δια-  
 δέξωνται ἑτεροὶ δε δοκιμασ-  
 μένοι ἄνδρες τῷ λειτουργίαν  
 αὐτῶν κ. τ. λ.

Our Apostles also un-<sup>Sect. 44.</sup>  
 derstood by our Lord  
 Jesus Christ, that there  
 would be Contentions  
 upon the account of  
 Church-Government. For  
 this cause therefore, be-  
 ing beforehand fully in-  
 structed, they appointed  
 those before-mention'd ;  
 and afterwards gave a  
*Rule of Succession*, in what  
 manner other approved

Persons should enter upon their Office after their  
 decease, &c.

From these most remarkable Passages it is, I think,  
 very plain, that even those Rules of the Apostoli-  
 cal Constitutions which are not at all directly in  
 the known Books of the New Testament, such I  
 mean as concern the *Times*, and *Places*, and *Persons*,  
 and *Manner* of Divine Offices, and of the Publick  
 Worship ; and particularly of the peculiar *Appoint-*  
*ment* and *Functions* of the several Ranks of the Cler-  
 gy ; are here attested to by *Clement*, as the direct  
 Laws and Commands of Christ himself ; which he  
 enacted by a Power deriv'd from the supreme God  
 his Father ; and which the Apostles, by Commission  
 from him, deliver'd as his, and not their own Con-  
 stitutions to the Churches. And in order to see  
 whether *Clement* meant those Laws which are in  
 the known Books of Scripture, or those in the Con-  
 stitutions of the Apostles, I shall examine distinctly  
 the several Particulars here mention'd by him, and  
 see in which of those sorts of Books these Laws are  
 contained.

(1.) We have here solemn *Oblations* suppos'd to  
 be commanded as a part of the Publick Worship,  
 or Eucharistical Solemnity, under the New Testa-  
 ment ; of which the known Books of the New  
 Testament say nothing directly : but of which the  
 Consti-

*Constitut.* 1. Constitutions of the Apostles speak very clearly and frequently, and the antient Liturgies and Fathers from them,

ii. c. 57.  
1. iii. c. 10.  
1. vii. c. 30.  
1. viii. c. 12,  
28.

(2.) We have here also a *Liturgy*, or solemn Celebration of publick Worship, and of the Eucharist, by a fixed and known Rule, suppos'd to be *commanded* under the New Testament: which we no where meet with in our present Books; but which we have largely and fully in the Constitutions, and in the antient Liturgies and Fathers from them.

*Constit.* 1.  
vii, viii.

(3.) The keeping to a constant *Rule for good Order* and distinction of Offices and Duties, especially in sacred Ministrations, is here suppos'd as a *Law of Christ*: which Rule we find not in the known Books of the New Testament, but we find it most distinctly in the Constitutions.

*Passim & praeipue*, 1.  
viii. c. 46.

(4.) The proper *Times* for Oblations, and other holy Offices, are here expressly said to be *commanded by Christ*, and appointed by his *Laws*: which *Commands* and *Laws* are no where in our New Testament, but are compleatly in the Constitutions.

L. ii. c. 57.  
1. vii, and  
viii. *passim*.

(5.) The proper *Places* where the Oblations and Holy Offices were to be performed, are here expressly affirm'd to have been *determin'd by the supreme Will, or Command of the Lord, and in order to their Acceptance with him*. Which *Determination* or *Law of Christ* is no where in our New Testament, but is fully and plainly in the Constitutions.

L. ii. c. 57.  
L. viii. c.  
22.

(6.) The proper *Persons*, or peculiar Officers, by whom these Oblations and Holy Offices were to be performed, are here also expressly affirm'd to have been alike *determin'd by the supreme Will, or Command of the Lord, and in order to their Acceptance with him*. Which *Determination* or *Law of Christ*, is no where deliver'd in the known Books of the New Testament, but is so deliver'd distinctly in the Constitutions.

See under  
the next  
Head.

(7.) We have here mention of the *distinct Orders* and Duties of Men in the Church, Bishops, Priests, Deacons, and People, under the names of *High-Priest, Priests, Levites, and Laity*; which Language, in



in every case, is utterly unknown, as to the present Books of the New Testament; but is full, and clear, and distinct in every Case, as to the Apostolical Constitutions; and this agreeably to *Clement* here, in allusion to the parallel Orders and Duties of the like Persons at that time known in the Church of the Jews.

(8.) We have here *Clement's* Account of the Appointment of sacred Officers by the Apostles, even at the first spreading of the Gospel; and that as an Instance of that Power and Commission they had received from Christ, as he received his from the Father: all in direct opposition to the Pretence before us, grounded, as 'tis suppos'd, on the silence of the present Books of the New Testament, but in exact agreement with the Apostolical Constitutions.

L. i. Tit.  
L. ii. c. 19,  
20, 25, 26,  
28, 29, 30,  
57. l. iii.  
10, 11, 16.  
vii. 31, 46.  
viii. passim,  
præcipue c.  
1, 2, 12, 28,  
46.

See the Places last quoted.

(9.) We have this Legislation of our Saviour, or his fixing such Rules for the Christian Church, illustrated by the like Legislation and Rules given from God by *Moses* to the Jewish Church; with the making Disobedience to those Rules capital, and setting them down in the Holy Books for greater security. All which *Clement* insists upon, that Christians might not be surpriz'd at the parallel Constitutions, and Laws given them from Christ by his Apostles; nor wonder if very great Punishments were allotted to those that should be disobedient to them, even under the Christian Dispensation. Of which we have little or nothing directly in our New Testament; but all of it is intirely and exactly agreeable to the Constitutions.

See the Pages collected in

(10.) We have, lastly, here an Account of one particular Reason, why the Apostles were order'd not to leave the Point of Church-Government, and its sacred Officers, undetermin'd to future Ages, viz. that Christ assur'd them, this would be a Subject of Contention afterward. To prevent which, he tells us, the Apostles did not only themselves constitute the first Church-Governours, but ordain'd a Rule of Succession, or gave Direction how their future Governours should be appointed, upon the de-

my third Vol. Introduct. and l. v. c. 13.

See Conclusion at the end of all.

L. viii. c. 3,  
4, 5, 16—  
27.

cease of the other. Which *Rule of Succession*, with the exact manner of the Election and Ordination of all the Ecclesiastical Officers, we have at large in the Apostolical Constitutions; but have not at all in the known Books of the New Testament. So that it is most plain, *Clement* meant the Constitution Laws, and not those in our New Testament. And I desire withal it may be remark'd, that none of these authentick Rules and Laws are properly found in the present Books of the New Testament; but that *every one of them* are still extant even in our present Constitutions; and that *Clement* therefore affords us the strongest Evidence, as to all these Points, that even our Copies of the Constitutions are true and genuine, and agreeable to those which were extant in the Apostolical Age it self. And I desire the Christian Reader to consider, how authentick a Witness *Clement* is in this case; since he was the known Companion of the Apostles; was by them made Bishop of *Rome*, the principal City in the World, and wrote this Epistle in the name of that whole Church; since it has still been own'd to be his genuine Epistle by the whole learned World; and since he is the very Person, who, by the best Evidence, was the Compiler of those Constitutions themselves, of which we are now discoursing. Nor have we only the express Testimony of *Clement* in this Case, but those of *Justin Martyr*, and *Ireneus* also; the former of which I have largely insisted on elsewhere, and clearly prov'd from his full Account of the Christian Worship in his days over the *Roman* Empire, that it was no other than we still have, as derived from the Apostles in the present Constitutions. And as for the latter, besides what I have elsewhere alledg'd from him, I here justly choose him out of the rest, to establish the Authority of the Constitutions more undeniably; as will appear under the next Head. For,

Vol. III. c. 4.  
P. 361—  
374.

IV. It is still pretended, that the Authority of such Constitutions cannot be at all equal to that of the Laws in the known Books of the New Testament;



ment ; because they do not appear to have been originally deliver'd *in Writing*, or contain'd *in Books* at all, as the other most certainly were : That they were therefore rather left to the uncertainty of Oral Tradition, as matters of lesser Weight and Consideration ; and that accordingly we are not now oblig'd by such Constitutions.

Now as to this Pretence, I shall answer it in the same manner that I answer'd the former ; not merely by referring the Reader to the foregoing Testimonies of *St. Clement*, which yet are very strong in this case ; nor by barely relying on the Authority of the eighty fifth Apostolical Canon, tho it be as express as words can make it ; but by producing a famous Record or Fragment of Antiquity, which the Providence of God has preserv'd till this Age, and which has been very lately publish'd by the learned *Pfaffius*, from a Manuscript in the King of *Sicily's* Library at *Turin* ; and which belongs expressly to *Irenæus*, one of the antientest Christian Writers, after the Companions of the Apostles themselves, and one who was born soon after the Days of the Apostles. The Fragment is so plainly genuine, and of such great Importance, that it will be well worth our while to produce it intire. It is as follows :

## Greek.

Ἐιρηναίος.

Οἱ ταῖς δευτέραις τῷ Ἀπο-  
στόλων διαθήξει παρακληθη-  
κότες ἴσασι, τὸν κρείον νέαν  
προσφορὰν ἐν τῇ καινῇ δι-  
αθήκῃ καθιεσθῆναι· κατὰ  
τὸ Μαλαχίᾳ τῷ προφήτῃ·  
Διότι ἀπὸ ἀνατολῶν ἥλεις, καὶ  
ἕως δυσμῶν, τὸ ὄνομά μου  
σεβασθῆσιν ἐν τοῖς ἔθνεσι· καὶ  
ἐν παντὶ τόπῳ θυμίαμα προ-  
σάξῃται τῷ ὀνόματί μου, καὶ  
δυσία καθαρεύσιν ὥσπερ καὶ ὁ  
Ἰωάννης ἐν τῇ ἀποκαλύψει  
λέγει,

## English.

*Irenæus's words.*

Those that have at-  
tained to the Knowledg  
of the second Constitu-  
tions of the Apostles  
know, that the Lord has  
appointed a new Obla-  
tion in the New Testa-  
ment ; according to that  
of *Milachi* the Prophet,  
*Wherefore from the rising  
of the Sun unto its going  
down, my Name is glo-  
rify'd among the Gentiles,*

*Iren. Frag. 2.  
p. 25—28.*

λέγει, τὰ θυμιάματα εἰσὶν  
 αἱ προσευχαὶ τῷ ἁγίῳ· καὶ ὁ  
 Παῦλος παρακαλεῖ ἡμᾶς,  
 παραστήσαι τὰ σώματα ἡμῶν  
 θυσίαν ζῶσαν, ἁγίαν, ἐυά-  
 ρεστον τῷ Θεῷ, τῷ λογικῷ  
 λαβρίῳ ἡμῶν· καὶ πάλιν,  
 Ἀναφέρωμεν θυσίαν αἰνέσεως,  
 τῆς ἐστὶ καρπὸν χειλέων. Ἀν-  
 ται μὲν αἱ προσφοραὶ εἰς χεῖρ  
 νόμον εἰσὶ, καὶ τὸ χειροσχεῖον  
 ἐξαλείψας ὁ κύριος ἐκ τῆς  
 μέσης ἡ ἡμετέρας, ἀλλὰ χεῖρ πνεύ-  
 ματος ἐν πνεύματι καὶ ἀλη-  
 θείᾳ δεῖ προσκυνεῖν τὸν Θεόν.  
 Διότι καὶ ἡ προσφορὰ τῆς ἐν-  
 χαριστίας ἐκ ἐστὶ σαρκικῆς  
 ἀλλὰ πνευματικῆς, καὶ ἐν τέ-  
 τῳ καθαρῇ. Προσφέρωμεν  
 καὶ τῷ Θεῷ τὸ ἄριστον, καὶ  
 τὸ πόσιον τὸ εὐλογίας, ἐν-  
 χαριστῆς αὐτῷ ὅτι τῇ γῇ  
 ἐκέλευσε ἐκφέρειν τὰς καρπὰς  
 τέττας, εἰς τροφὴν ἡμῶν.  
 καὶ ἐνταῦθα τῷ προσφορᾷ  
 τελέσαντες ἐκκαλεῖται τὸ  
 πνεῦμα τὸ ἅγιον, ὅπως ἀπο-  
 φήγη τῷ θυσίαν τέλει καὶ  
 τὸ ἄριστον σῶμα τῷ Χριστῷ, καὶ  
 τὸ πόσιον τὸ αἷμα τῷ Χριστῷ  
 ἵνα οἱ μελαγχόλῳις τέτων τῶν  
 ἀνθρώπων τὴν ἀφένεως τῶν ἁμαρ-  
 τιῶν, καὶ τὴν ζωὴν αἰώνιον τυ-  
 χωσιν. Οἱ ἐν τέλει τὰς  
 προσφορὰς ἐν τῇ ἀναμνήσει  
 τῷ κυρίῳ ἄροντες, καὶ τοῖς τῶν  
 Ἰουδαίων δόγμασι προσέρχον-  
 ται, ἀλλὰ πνευματικῶς λει-  
 τεργῶντες τὴν σοφίαν οὐκ ἐκ  
 νόμου.

and in every Place is offer-  
 ed to my Name Incense,  
 and a Pure Oblation. As  
 also John says in the Apo-  
 calypse, Incense are the  
 Prayers of the Saints.  
 And Paul exhorts us to  
 present our Bodies a li-  
 ving Sacrifice, holy, ac-  
 ceptable to God, which is  
 our reasonable Service.  
 And again, Let us offer  
 the Sacrifice of Praise,  
 that is the Fruit of our  
 Lips. These Oblations  
 then are not according  
 to the [Jewish] Law;  
 whose Hand-writing the  
 Lord has blotted out,  
 and taken out of the  
 way; but according to  
 the Spirit: for, we must  
 worship God in Spirit and  
 in Truth. Wherefore  
 even the Eucharistical  
 Oblation is not fleshly,  
 but spiritual, and there-  
 fore pure. For we offer  
 to God the Bread and  
 the Cup of Blessing, gi-  
 ving him thanks that he  
 has commanded the  
 Earth to bring forth these  
 Fruits for our Nourish-  
 ment. And here, when  
 we have finished the  
 Oblation, we call down  
 the Holy Spirit, that He  
 may exhibit this Sacrifice,  
 and the Bread, as the  
 Body of Christ; and the  
 Cup as the Blood of  
 Christ;



Christ ; that those that are Partakers of these Representative Mysteries, may obtain the Remission of their Sins, and eternal Life. Those therefore who make these Oblations in the Commemoration of the Lord, do not [thereby] approach to the *Jewish* Ordinances, but by ministring spiritually, shall be called the Children of Wisdom.

Now in order to the Demonstration of the sacred Authority of our present Constitutions of the Apostles, and that they were extant originally in Books, from this most remarkable Fragment of *Ireneus*, we must observe,

(1.) That this Fragment is fully confirmed to be agreeable to *Ireneus's* Notions and Language, by other Passages in his known Works, which every where confirm the same ; and particularly, by one remarkable Place therein, which is directly parallel to this before us. The words are these, as Mr. *Pfaffius* sets them down.

Latin.

*Dominus Noster, suis  
Discipulis dans Consilium,  
primitias Deo offerre ex  
suis Creaturis, non quasi  
indigenti, sed ut ipsi nec  
infructuosi nec ingrati sint,  
eum qui ex Creatura pa-  
nis est accepit, & gratias  
egit, dicens, hoc est Corpus  
meum: & calicem simili-  
ter, qui est ex Creatura,  
quæ est secundum nos, su-  
um sanguinem confessus  
est; & NOVI TES-  
TAMENTI NO-  
VAM DOCVIT  
OBLATIONEM,  
QUAM ECCLE-  
SIA AB APOSTO-  
LIS ACCIPIENS*

*in*

English.

Our Lord, when he L. 4. c. 17.  
Sect. 5. gave Counsel [or Direc-  
tions] to his Disciples to  
offer to God the first  
Fruits of his Creatures,  
not as to one that wanted  
any of them, but that  
they might not be un-  
fruitful or ingrateful,  
took that Bread which  
was a part of the Crea-  
tion, and gave thanks,  
saying, This is my Body.  
In like manner did he  
own the Cup, which was  
deriv'd from that part of  
the Creation which be-  
longs to us, to be his  
Blood: and TAUGHT  
THE NEW OBLA-  
TION,

*in universo mundo offert Deo, ei qui alimenta nobis prestat; Primitias suorum munerum in Novo Testamento: de quo in duodecim Prophetis Malachias sic præsignificavit. Non est mihi voluntas in vobis, dicit Dominus Omnipotens; & sacrificium non accipiam de manibus vestris; quoniam ab ortu Solis usque ad occasum nomen meum glorificatur inter gentes; & in omni loco incensum offertur nomini meo, & sacrificium purum: quoniam magnum est nomen meum in gentibus, dicit Dominus omnipotens.*

TION, WHICH THE CHURCH RECEIVED FROM THE APOSTLES, and in the whole World offers to God; even to him who affords us Nourishment; as the First Fruits of his Gifts in the New Testament. Which *Malachi*, among the 12 Prophets, does thus signify before hand; *I have no pleasure in you, saith the Lord Almighty, and I will not accept an Offering at your Hands; for from the rising of the Sun, even unto the going down of the same, my Name is glorify'd among the Gentiles; and in*

*every Place Incense is offer'd unto my Name, and a pure Sacrifice; for my Name is great among the Gentiles, saith the Lord Almighty.*

How exactly this undoubted Passage in *Irenæus's* known Works does confirm the present Fragment, I need not say; every Reader will perceive it at the first sight. I proceed therefore to observe,

(2.) That in this Fragment *Irenæus* plainly and directly cites the *Constitutions* by their common Name of Διατάξεις τῶν Ἀποστόλων, *Constitutions of the Apostles*, as he would cite any other Book; and thereby shews that they were then *Books*, or were extant in writing among the Christians; and that with them they pass'd for real *Constitutions* deriv'd from the *Apostles* themselves, and were usually known by that Name also.

(3.) That *Irenæus* does here so expressly refer us to a Book then extant, esteem'd as containing *Constitutions* really *Apostolical*, that he supposes them distinguish'd into two Parts; and to contain distinctly,



ly, the *first* or earlier, and the *second* or later *Constitutions of the Apostles*, just as our present Apostolical Constitutions appear at this day. It being plain, that the present seventh Book contains an earlier and smaller Collection of Constitutions, mainly belonging to the *first* Christian Church; I mean, that of the *Jews* in *Judea*, or to Christians in general, during the Continuance of that Church, and with a direct regard to them; and that the other seven Books, or particularly, as to *Irenæus's* purpose, the eighth Book, is a later and fuller Collection belonging to the *later* Christian Churches, I mean, those of the *Gentiles* only; which is evident in the present Copies, as from them I have formerly proved in my *Essay* on those Constitutions. 'And 'tis great pity that Mr. *Pfaffius*, the learned Editor of this Fragment, had not observ'd this distinction upon this Occasion, that he might not have been so much at loss about the meaning of these *second Constitutions of the Apostles*, as it appears he was, by his Notes on this Expression.

C. 3. Sect. 5.

216

222.

Iren. Frag.

p. 28, &amp;c.

(4.) That *Irenæus's* Constitutions of the Apostles did not contain merely some *mutable Rules*, laid down for the present, in some particular Churches, by the Apostles sole Authority; but the direct *Commands and Laws of Christ* himself, delivered by the Apostles in his Name, to the whole Christian Church, and obeyed by them accordingly. For so he affirms, that *those that knew these Constitutions, knew that the Lord had made a Law* therein mentioned; and that in a point of the greatest Consequence, the most solemn part of the Celebration of the Eucharist it self: and that withal, the whole Christian World obeyed the same Law, as his parallel Passage assures us.

(5.) That therefore all the *Laws of Christ*, even about Points of the greatest Moment in Christianity, were not, in *Irenæus's* time, look'd upon to be contain'd in the known Books of the New Testament; but part of them, at least, in the Constitutions of the Apostles, then extant among them.

(6.) That

(6.) That the Law for the *Eucharistical Oblation*, here quoted from the *second Constitutions of the Apostles* by *Irenæus*, is accordingly now found in those *Second Constitutions*, even in our present Copies; and, to speak properly, only in them; as we shall see immediately, and this in exact agreement with *Irenæus's* citation.

C. 1. Sect.  
21. p. 130  
— 149.

(7.) That the *Constitutions of the Apostles* were not in the Days of *Irenæus* openly read in the Christian Assemblies, or made publick to the World, but kept more privately in the Churches; in exact Agreement with the last Canon of the Apostles, in our present Copies, and with the Primitive Practice consequent thereupon; as I have fully observ'd and prov'd in my Essay on those *Constitutions*. For that is the most obvious meaning of *Irenæus's* Expression here: *Those who have attained to the Knowledge of the Constitutions of the Apostles, know this Law* which was given to the Christians, tho others were not so well acquainted with it; which could not be said of the publick Sacred Books, which were heard by all in their Assemblies, and might be known by Heathens, Jews, and Catechumens, as well as by the Faithful.

*Præus.*

L. viii. c. 12.

(8.) That every Mark and Character by which we can judg of *Irenæus's* Copy of the *Constitutions of the Apostles*, shew, that they were, for the main, the very same *Constitutions* which we have now extant among us at this very day. The Characters I mean are these. (1.) *Irenæus's* *Constitutions* were not wholly trusted to Oral Tradition, but were contain'd in Apostolical Writings or Books, as ours are at this day. (2.) They were a Collection of two sorts of Apostolical *Constitutions*, former and later, as ours are at this day. (3.) They contained the Laws of Christ, and not bare Appointments of the Apostles, as our present Copies ever do claim to do at this day. (4.) The Law here quoted out of the *Second Constitutions of the Apostles*, is directly contain'd in such *Second Constitutions*, in our present Copies, at this Day. (5.) The *Constitutions of the Apostles*, cited by *Irenæus*, were in good measure conceal'd among



mong the Faithful, and not read in the Publick Assemblies; which is the express Law in our present Constitutions at this day. (6.) The Text of *Mala-* Can. lxxxv.  
*chi* here and elsewhere cited, as belonging to the L. vi. c. 23.  
 Eucharistical Oblation, is accordingly cited or al- L. vii. c. 30.  
 luded to more than once in our present Constitu-  
 tions, but never in the known Books of the New  
 Testament. (7.) The famous word here apply'd  
 to the sacred Elements by *Irenæus*, ἀντίτυπα, *Re-*  
*presentative Mysteries*, as I render it, is several  
 times apply'd to the same purpose in our present L. v. c. 14.  
 Constitutions, but never in the known Books of vi. 30. vii.  
 the New Testament. (8.) The Account here in *Ire-* 25-  
*næus* of the Oblation of the Bread and Wine, as first  
 Fruits, for the Use of the Eucharist, is *verbatim*  
 taken from the present Constitutions, in the Forms  
 of the Oblation at the Communion, and of the first  
 Fruits. Compare the words together :

*Irenæus's Constitutions.*

Προσφέρωμεν τῷ Θεῷ τὸ  
 ἄρτον καὶ τὸ ποτήριον τὸ εὐλογι-  
 ας εὐχαριστῶντες αὐτῷ ὅτι τῇ  
 γῇ ἐκέλευσε ἐκφύσαι τὰς  
 καρπὸς τέττας, εἰς τρεφλὴν  
 ἡμετέραν.

## The present Constitutions.

Προσφέρωμεν σοι ——— τὴν *Constitut.*  
 ἄρτον τῆτον, καὶ τὸ ποτήριον l. viii. c. 12.  
 τῆτο, εὐχαριστῶντες σοι. κ.  
 τ. λ.  
 Ὁ κελεύσας τῇ γῇ παν- C. 40.  
 τοδαπὸς ἐκφύσαι καρπὸς, εἰς  
 εὐφροσύνην καὶ τρεφλὴν ἡμετέ-  
 ραν.

(9.) The Account in *Irenæus* of the Order of the  
 solemn ἐκκλησις or ἐπίκλησις, which we should call  
 the Consecration of the Elements, is after their  
 first Oblation was over; exactly according to our L. viii. c. 12.  
 present Constitutions. (10.) The solemn ἐκκλησις  
 ἐπίκλησις, or Consecration-Form it self, is given us al-  
 most in the very words of our present Constitutions.  
 Compare them also distinctly, as they are set down  
 in the following Parallel.

*Irenæus's Constitutions.*

Ἐκκαλέμεν τὸ πνεῦμα τὸ  
 ἅγιον, ὅπως ἀποφῇη τῷ θυ-  
 σίαν

## The present Constitutions.

Καταπέμψης τὸ ἅγιον σε *Constitut.*  
 πνεῦμα ὅτι τῷ θυσίαν τῷ l. viii. c. 12.  
 D τῷ

σίαν ταύτην, καὶ τὸ ἄρτον, σῶμα τῆς Χριστοῦ καὶ τὸ ποτήριον, τὸ αἷμα τοῦ Χριστοῦ ἵνα οἱ μελαβόνητες τέτων τῶν ἀντιτύπων τῆς ἀφύσεως τῆς ἀμαρτιῶν, καὶ τῆς ζωῆς αἰωνίης τύχωσιν.

τίμη — ὅπως ἀποφύγη τὸ ἄρτον τοῦ τέτων, σῶμα τῆς Χριστοῦ καὶ τὸ ποτήριον τοῦ τέτο, αἷμα τοῦ Χριστοῦ καὶ ἵνα οἱ μελαβόνητες αὐτοῦ — ἀφύσεως ἀμαρτημάτων τύχωσι, — ζωῆς αἰωνίης τύχωσι. κ. τ. λ.

The Agreement between these Accounts is so exact, as to be surprizing also; and it is in so sacred and solemn a Point, that it is exceeding valuable; especially to all those who desire to have the Administration of the Eucharist now done intirely according to the Will of Christ declared by his Apostles; who will therefore greatly rejoice that we have here so very antient, and so very authentick a Testimony to the Constitution-Form of Oblation and Consecration of the Elements as this is.

#### O B S E R V A T I O N.

This Distinction of *Irenaeus's* between the former and later Constitutions, which is so visible in our present Copies also, gives us a plain and full Account of those two contrary Rules for the Observation of the Paschal Fast and of *Easter*, which are intimated to us in the larger Histories of *Eusebius* and *Epiphanius*, and which caused so great Debates and Disturbances in the second, third, and fourth Centuries of the Church. By the first Rule, which was extant in the antient Copies of the Constitutions, and is from thence preserv'd by *Epiphanius*, the Christian *Gentiles* were to follow the Christian *Jews* in this matter, without any Computations of their own, even tho it were allow'd that their Computations were erroneous. By the second, which is in all the present Copies, they are directly forbidden to do so; but requir'd and directed to make exact Computations of their own. By the first, they were enjoin'd, or at least not forbidden to keep it with the *Jews* intirely, or to observe *Easter-Day* after the 14th day of the first *Jewish* Lunar Month

was



was over, on what day of the Week soever it fell. By the second, they were commanded always to observe it upon the Lord's Day, as it was accordingly in general observ'd in the first Ages of the Church. How these two Rules can be reconcil'd, which of them was really genuine, or how the first Ages came to differ so much about them, has not been sufficiently understood of late. And any Hypotheses which either I or others have hitherto laid down, do not, I confess, afford any Satisfaction about them. But then, if we consider, that by this noble Testimony of *Irenæus*, there were plainly two sorts of these Apostolical Constitutions; and that it appears even by the present Copies, those two sorts belonged, the first to the first State of Christianity, during the continuance of the *Jewish* Churches at *Jerusalem*; the second, to the second State, or to the *Gentile* Churches afterwards; and that by the nature of the two Rules, and by *Eusebius's* and *Epiphanius's* full Accounts of them both, the one still belonged distinctly to the *Gentiles*, during the continuance of the *Jewish* Mother-Church at *Jerusalem*, and with a strict regard thereto, and no longer; the other as distinctly to the same *Gentiles* after the Destruction of *Jerusalem*, and of that Church therein; that both the Rules directly and constantly claim'd to be really Apostolical; and the latter refers evidently to the former, as to an antienter Rule once given to Christians; that the great Debates in the second, third, and fourth Centuries turn'd wholly upon this Issue, *viz.* As the first Rule was by all own'd to be Original, Apostolical, and Obligatory to the *Gentiles*, during the continuance of the *Jewish* Church at *Jerusalem*, and perhaps also to the *Jews* themselves afterwards; Whether the second also was with enough certainty deriv'd from the Apostles to supersede the other? If, I say, we consider all this, we shall find the whole Mystery discover'd, and may observe the perfect Harmony of both Rules in this matter; *viz.* that the first Rule was a Provision for Compliance, Concord, and Unanimity in the most solemn Fast and Festival of our Religion, during the

first short State of the Gospel, or while the Mother Church was compos'd of *Jewish* Christians at *Jerusalem*; and that the second Rule was a like Provision for Truth, Exactness, Concord, and Unanimity therein, during the second or long State of the Gospel, after the *Jewish* Church's Destruction, and the farther spreading of Christianity in the Heathen World. This account seems to me so just, exact, and agreeable to all Christian Antiquity, that at present I shall suppose it, and appeal to the Learned for the Truth of it, without making this Paper too large and too full of original Quotations for the Unlearned; tho at the same time declaring my self ready to prove it fully, if occasion be, from original Evidence. Only from thence I shall take leave to draw the following Corollaries, being no other than the plain Result of the foregoing Observation, as it is more fully enlarg'd and con-

*Euseb. Hist. Eccl.* 1. v. c. 23, 24, 25. *De Vir. Constantin.* c. 5, 14, 18, firm'd in the authentick Accounts contain'd in *Eusebius*, *Epiphanius*, and the present Constitutions; to which I must refer at present the learned Reader for more compleat Satisfaction.

19. *Epiphanius.* *Corollary* 1. Those Constitutions of the Apostles which contained the Rules for *Easter*, and the like Solemnities, were not (originally) open and publick, and read in Churches, as were the ordinary Books of the New Testament; but were more conceal'd, and less known among the Body of Christian People than the other: Else such a Dispute and Difference among Christians could not have happen'd in any such matter, as we know did really happen even in the second Century it self about *Easter*.

*Corol.* 2. Yet were those Constitutions of the Apostles all that while own'd as the proper certain Rule for Christians in such matters: For so we all along find it to have been in this whole Controversy, that the Appeal was never made either to the publick Books of the New Testament, or to any other Authority, but that of Apostolical Tradition, which was alone contain'd as to Books, in those more conceal'd Constitutions of the Apostles.

*Corol.*



*Corol. 3.* Those Constitutions were also still esteem'd part of the *Gospel*, and of the *Rule of Faith*; and Obedience thereto insisted on, as *Obedience to God and not to Men*; for this is still the case in the same Controversy all along.

*Corol. 4.* Not only the New Rule about *Easter*, but others also were given upon the Decay or Destruction of the *Jewish Church*, after the first Settlements of the Gospel. Thus we have found above, that the famous Law of Christ for the Oblation in the Eucharist was not in the first Apostolical Constitutions, or those relating to the *Jewish Church's* continuance; but was in the second, for the *Gentile Churches* afterwards. Accordingly we find not that Precept or Practice in any of the sacred Books of the New Testament, that were written during that flourishing Condition of the *Jewish Church*; tho we soon and frequently find it in those written afterwards: which thing deserves great Consideration.

*Corol. 5.* No Councils of the Church did then pretend to any other Power in such matters, but that of carefully examining what were the Apostolical Rules, and declaring the Result of such their Examination; as is very plain also in this whole History.

*Corol. 6.* The generality of the Churches, even in the second Century, were so fully satisfy'd, that even the later Rule, about which alone there appears any Dispute, was Genuine and Apostolical, that they met in Councils, and declar'd publickly by Synodical Epistles, such their satisfaction about it; and this even in *Judæa* it self, whereto the first Rule had a peculiar reference; to the great satisfaction of the Body of Christians almost all over the World.

*Corol. 7.* The principal Occasions why some Churches near *Ephesus*, and they alone, were so positive against the allowance of that second Rule, seems to have been partly their remoteness from *Jerusalem*, *Cæsarea*, and *Antioch*, the three Mother or Patriarchal Churches of the East; which must have had the surest and latest Editions or Improve-

See Euseb.  
Eccl. Hist.  
l. iv. c. 5.  
& Epiphan.  
Hæres. lxvi.  
Sect. 19, 20.

provements to the Apostolical Constitutions transmitted to them; which all agreed in the Authority of the second Rule: partly the Practice of the longest Survivors of the Apostles, St. *Philip* and St. *John*, who died in those Parts; and, being themselves *Jews*, might always observe the first Rule: partly the Doubtfulness of the proper time for the taking place of this second Rule, or the Destruction of the *Jewish* Church at *Jerusalem*; which tho it was terribly shock'd at the famous War and Destruction of that City by *Titus Vespasian*; yet retain'd an imperfect Being under fifteen Bishops of the Circumcision, till some time in the second Century: and partly perhaps a certain Doubtfulness, as to the Authority of this second Rule; which tho, without question, deriv'd at the lowest from the Companions of several of the Apostles, and according to the Instructions received from those Apostles, yet might possibly be made or promulgated, when few or none of them were alive or present: This Suspicion might easily influence the Churches near *Ephesus*; and indeed seems to have been the case of some other Churches and Persons afterward also.

Eccl. Hist.  
l. v. c. 24.  
p. 193. B.

And as to the last Circumstance, it is very remarkable, that even the Church of *Rome* seems to have admitted this second Rule, for which it was soon after so exceeding zealous, not till several Years after the Death of St. *John*, in the Days of Pope *Xistus*; as the original Account of *Irenæus* himself, preserv'd in *Eusebius*, does most naturally imply. All which takes away much of our Wonder that it was not received about *Ephesus* many Years afterward.

It is here also highly worthy our Observation, that we have another very antient Instance of the want of a famous Apostolical Canon made towards the end of the first Century; as to these Parts about *Ephesus*; I mean, that which enumerated the Canonical Books; and of the supply of that want by *Melito's* recourse to the Churches of *Judea* afterward; where he seems to have found it, and transcrib'd part of it for the use of his Friend *Onesimus*;

See Vol. iv.  
c. 4. p. 375.  
&c.



*simus* ; so that, as it seems, there must have been some peculiar deficiency as to those Parts in such matters.

*Corol. 8.* It appears by all the Accounts in *Eusebius* and Citations in *Epiphanius*, that the System of their Apostolical Constitutions was then, for the main, the same with ours at this day, even as to the Observance of the Paschal Week, and of *Easter* ; excepting only that the first obsolete Rule, which had been long superseded by Apostolical Authority, and the Practice of almost the whole Church of Christ thereupon, was not left out of the Copies in the Days of *Epiphanius*, as it was afterward, and as it is now wanting in all our modern Copies at this day.

*Corol. 9.* All *Gentile* Christians therefore at the least, are now bound by the second Rule in this matter ; and every one of the present Churches ought to amend their Practice and Computations accordingly.

*Corol. 10.* Ecclesiastical Authority, even in Points built on Constitutions and Canons really Apostolical, is not to proceed to breach of Communion, or to Excommunication, where the Parties offending are not fully satisfy'd of the Certainty of that Apostolical Authority in the case. For thus did almost all the Christian World then oppose Pope *Victor's* Excommunication of the *Asiatics*, while yet they so unanimously agreed against the Obligation of that Rule which those *Asiatics* acted by in this matter, and own'd *Victor's* to be truly Obligatory and Apostolical.

*Corol. 11.* It appears by both these Rules, that the *Jews* went by a Calculation, and that sometimes a very erroneous one, as to the Passover ; even in the latter part of the first Century, when the second ; if not earlier, when the first Rule was made. So that if any of that Nation went by the *Phasis* or *Appearance* of the Moon, as they say they did afterwards, they differ'd from the rest : at least if this Calculation extended to the Days of the Month, as well as to the Month and Equinox. Which Observation is recommended to the Consideration of Chronologers, who are at a great loss in that matter.

*Corol.*

*Corol. 12.* The antient Britons, who differ'd in some measure from the Church of Rome about the Observation of *Easter*, did not with the *Asiaticks* keep *Easter-Day* on any Day of the Week, according to the first Rule, as is commonly suppos'd, and as I formerly my self suppos'd: but only disagreed in the way of finding that Lord's Day on which they celebrated the same; which by their Method did sometimes differ from the Lord's Day kept by the rest of the Western Churches. This Intimation I must own to have first received from the Reverend Mr. *Basset*, who in his Reply to Mr. *Dodwel*, fully proves it from *Eusebius*, and *Bede*, the original Authors.

Vol. III.  
c. 5. p. 683.

P. 40 — 46.

These Observations from this noble Fragment of *Irenæus* are so obvious, and yet so home to our present purpose, that I dare appeal to all impartial Persons, whether they are not, so far as they go, a very strong Evidence that the Constitutions of the Apostles refer'd to by *Irenæus*, were then of sacred Authority, and were the same with those extant among us to this day: and I insist upon it, that this be allow'd me, till the Learned produce at least some real and substantial Evidence to the contrary. I shall therefore here leave this whole matter at present with every one who calls himself a Christian; and desire him so to consider and act in this great and important Affair, as he will answer it to his own Conscience here, and to our Blessed Lord at the great Day: always remembering, that concerning Caution, which *Clement* gives the *Corinthians* in this very matter, and in the Passage already cited, ὁρᾶτε, ἀδελφοί, ὅσα πλείονος καὶ ἡξιώθητε γνώσεως, τοσούτο μᾶλλον ὑποκείμεθα κινδύνῳ. Consider, Brethren, the greater Knowledge we are vouchsaf'd, the greater Danger shall we incur upon our Disobedience.

N. B. It will not be improper to produce here another undoubted Fragment of *Irenæus's*, relating to some other Rules which are not in the present Books



Books of the New Testament, but are in the Apostolical Constitutions; and proving that they also were deriv'd from the Apostles themselves. *Quæst. & Resp. ad Orthodox. inter Justin. Op. N°. cxv. p. 468.*

## Greek.

Τὸ δ' ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ σύμβολόν ἐστι τῆ ἀναστάσεως, δι' ἧς, τῇ ᾧ Χριστὸς χάειρι, τῶν τε ἀμαρτημάτων καὶ τῶν ἀντῶν τε θανάτω καὶ θανάτῳ ἡλευθερώθημεν ἐκ τῶν ἀποστόλων καὶ χρεόνων ἢ τοιαύτη συνήθεια ἔλαβε τὴν ἀρχὴν, καθὼς φησιν ὁ μακάριος Ἐιρηναῖος, ὁ μάρτυς καὶ ἐπίσκοπος Λεργένε, ἐν τῇ περὶ τῆς πάσχα λόγῳ· ἐν ᾧ μέμνηται καὶ περὶ τῆς πεντηκοστῆς ἐν ᾗ καλόμενον γόνυ· ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς, καὶ τὴν ῥηθεῖσαν περὶ αὐτῆς αἰτίαν.

## English.

But as to that Practice of not Kneeling on the Lord's Day, it is a Symbol of the Resurrection, whereby, through the Grace of Christ, we have been delivered from our Sins, and from that Death which is mortify'd under them. Now this Custom had its rise from the Times of the Apostles; as the blessed *Irenæus*, the Martyr and Bishop of *Lyons* says, in his Discourse of the Passover: Wherein he also makes mention of Pentecost, [the 50 Days from Easter to Whitsontide:] Where-

in we do not kneel; because that time is equivalent to the Lord's Day; on the account already mention'd thereto relating.

A POSTSCRIPT, on occasion of  
*Mr. Turner's Discourse of the Apostolical Constitutions.*

SINCE the finishing of the foregoing Vindication, I have receiv'd and perus'd the Reverend *Mr. Turner's Discourse of the pretended Apostolical Constitutions*, tho' written principally indeed against some of the weakest part of my Evidence for them: for as to the internal Characters, which are so

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very strong, and the principal of the external Testimonies which are also so very strong, he has either intirely omitted them, or omitted the real strength of them, or else quite mistaken and perverted my meaning in the Production of them. So that I have sufficient Reason to neglect and take no notice of so imperfect a Performance. But besides this, I have occasion on other Accounts to be sufficiently surpriz'd at the Publication of such a Book as this is; It being not what I and the Christian Church ought to desire and expect; a thorough and judicious Enquiry into those Books, for the Improvement of our Christian Knowledg, and Direction of our Christian Practice, as to those important Doctrines and Duties therein concern'd; But a mere Book of Controversy in the modern way; or Mr. *Turner's* Pleadings against the Authority of an antient Record, which his own Education, and the Interest of that Church of which he is a Member, have prejudic'd him against, and made it the matter of his Inclination, as well as Interest, to depreciate and run down. 'Tis just such Pleading as Monsieur *Daillee* made before him in this case; and which all the modern Churches and Parties do frequently make against any genuine and original Records or Fragments, which are opposite to their several modern Notions and Settlements; how genuine or authentick soever they are in themselves, or how fully soever they agree with the other undoubted Monuments of Christian Antiquity. How well Mr. *Turner* has pleaded the Church of *England's* Cause against these dangerous Apostolical Constitutions, I shall not determine: I confess, that, abating his thirteenth and fourteenth Chapters, I can find very little that is solid, or gives any new Light to this matter. However, I suppose no judicious Person, that has read both, will pretend he has done it better than the very learned *Daillee* before pleaded the Cause of the Reformed Churches of *France* against them, and against the Apostolical Canons; nor any better than the very learned *Blondel* pleaded the same Church's Cause against Episcopacy, and against the Epistles of *Ignatius*. And as the Impartial and truly Learned do still allow and own the great Antiquity



tiquity and Authority of the Apostolical Canons, and of the Epistles of *Ignatius*, and the Apostolical Appointment of Episcopacy, notwithstanding all the Objections and Subtilties of *Daillee* and *Blondel* against them; because the original Evidence and Primitive Testimonies are still, on an impartial Consideration, clearly for them: So do I fully believe it will appear in the present Case, *viz.* that the weight of original Evidence, internal and external, when this matter is rightly stated and fully examin'd into, will appear to be so plain for the main Body of these Apostolical Constitutions, that the truly honest, impartial, and judicious, will be forc'd to allow that they are, generally speaking, real Apostolical Remains, or Authentick Records of Primitive Christianity. However, I shall not follow Mr. *Turner's* Method in my farther Enquiries into these Constitutions, by writing, as I easily might, a Book of Controversy, or a distinct Answer to his Discourse: For this would tend little to the Advantage of Religion and Piety, and would rather raise the Perplexities and Passions, than satisfy the Consciences of Christians in Matters of this moment. On the contrary, I intend to make the best use I can of those Improvements and Corrections Mr. *Turner's* or others Discoveries have afforded me; and shall endeavour to write a more authentick and compleat Treatise concerning this Subject; for which I look upon my self much better prepar'd now, than when I wrote my first Essay thereon. I was at that time sensible of the want of Light in many Points; and I did accordingly desire the Assistance of the truly Learned and Judicious for the farther Discovery of the Truth therein; tho indeed, excepting the Fragment of *Irenæus*, already consider'd, I have met with very little Assistance from them. However, as I did formerly, so do I still farther desire their Assistance in this matter. And I beg of my Christian Readers to reflect upon what I said upon this Head in the beginning of my former Essay, and to consider how little those fair, and honest, and Christian Intreaties which I there made, have been hitherto regarded. Part of my Words were these: ' I earnestly beg of all the truly

Ez Learned *Ess. y, p. 6.*

' Learned and Pious, that they will lay aside all  
 ' Passion and Prejudice in a Case of such mighty Con-  
 ' sequence ; that they will examine every thing by  
 ' the original Testimonies themselves, fairly and  
 ' freely, without all regard to modern Opinions and  
 ' Prejudices ; that where they cannot but see my  
 ' Arguments are cogent, they will readily own that  
 ' they are so ; and that whenever they shall find me  
 ' guilty of any Mistakes or Omissions, which in so  
 ' new and vast a Design must needs be unavoidable,  
 ' they will not thence take occasion to insult and  
 ' triumph, but endeavour immediately to correct and  
 ' supply them ; and by farther more accurate En-  
 ' quiries of their own, to set this whole matter in a  
 ' better light, for the future Advantage of the Church  
 ' of Christ.' This was my just Desire and Expecta-  
 tion, that instead of quarrelling with me that I had  
 not been able to discover every thing relating to these  
 sacred Constitutions, other Persons of greater Abilities  
 and Sagacity would consider them, and write about  
 them better ; and that instead of hasty Books of  
 Controversy *against*, we might have had more solid  
 Enquiries into, and more sober Discourses *about these*  
*Constitutions*. Are not the rest of the Christian World  
 concern'd as well as I, to understand and obey all the  
 Laws of Christ, those in the Apostolical Constitutions  
 as well as those in the publick Books of the New  
 Testament ? Are not Dr. *Smalbroke* and Mr. *Turner*,  
 as Christian Clergymen, equally with me oblig'd to  
 endeavour to discover and restore Primitive Christia-  
 nity, as it was at first deliver'd, whether by the Tra-  
 ditions or the Writings of the Apostles ; which Tra-  
 ditions are for certain contained principally in those  
 Constitutions ? What occasion then is there for Dis-  
 putes and Controversies in such a Case ? For if the  
 Evidence for the Apostolical Authority of these Con-  
 stitutions be plainly sufficient and superior, 'tis cer-  
 tainly fighting against Christ and part of his Reli-  
 gion, to oppose them. If it be less sufficient, and  
 but equal, 'tis still a great hazard whether that Op-  
 position be not fighting against Christ, and part of  
 his Religion even in this Case. If it be insufficient  
 and inferior, 'tis still, at the lowest, fighting gene-  
 rally



rally against those Doctrines, Laws, and Settlements which the three first and purest Centuries of the Gospel did, with one Consent, believe, obey, and submit to, and that as deriv'd to them from Apostolical Men; and this merely out of regard to such other Doctrines, Laws, and Settlements, as their several Leaders have, without all Authority from Christ, or his Apostles, imposed upon Christian People in these later Ages of the Church; and so 'tis on all accounts utterly unjustifiable. I shall not then imitate this perverse Procedure of the modern *Disputers of this World*, but with the Divine Assistance, and the help of all my learned and honest Christian Friends, shall endeavour to go to the bottom of this matter; and to inquire into and fully prove from all Antiquity the *Propositions* following. And I set these Propositions down here on purpose, before-hand, that all other learned and inquisitive Persons, who have the great Concern of restoring Primitive and Original Christianity at heart, as they ought, may have the Opportunity of examining them with me, and of assisting me in the improving, confirming, or correcting the same, as there shall be occasion, and as the sacred and primitive Testimonies shall all along require.

### P R O P O S I T I O N S.

I. Christ Jesus is, by Commission from the Supreme God, his Father, the *One and Only Legislator* of the Christian Religion: nor can any other Persons or Bodies claim that Power of Legislation, of making or altering the Laws for his Church, in any degree, but so far as he has delegated the same to them.

II. The Apostles were themselves never intrusted with any proper Power of determining Doctrines, or of making or altering original Laws for Christians; but only of *Delivering* the Doctrines and Laws of Christ to them, according as they had general or particular Instructions from him for that purpose. Nor did they ever pretend to, or exercise such a Power, either singly, or in Councils any farther.

III. The known Companions of the Apostles, such as *Mark, Luke, James, Jude, Clement, Barnabas, Hermas,*

*Hermas, Ignatius, and Polycarp*, were much less intrusted with any such original Power; nor did they in the least pretend to it, either singly, or in Councils; but did ever openly disclaim the same.

IV. The Primitive Bishops did not, for three Centuries, pretend to or exercise any such Power, either singly, or in Synods; but still enquir'd after, attest-ed to, and recommended such Laws as came down to them from the Apostles and their Companions: and accordingly they determin'd all Points, as near as possible, by those *original Doctrines and Laws of the Gospel*, and by those only.

N. B. The very Meetings of Christian Bishops in Synods, with their Power there, of putting an end to the Quarrels of Christians, by the Laws of Christ already made, seems to have been it self owing to an Apostolical Appointment; which is now extant in the XXXVIIIth Canon of the Apostles.

N. B. When I say the Bishops did not pretend to *make new, or alter the old Laws* of Christianity, I do not mean to oppose their Power of giving occasional or more minute Directions, in subordination to the Laws themselves; I mean, in such Circumstances where the Laws were silent: These Cases being of necessity subject to the particular Direction of the several Churches, or of their Bishops, and capable of no other Determination.

V. The Primitive Catholick Writers did ever condemn the Leaders of the several Heresies for pretending to a Power to *declare and determine Doctrines*, or to *make or alter Laws*; and not only confirm'd their own Doctrines and Rules by a constant Appeal to *Apostolical Antiquity*, but confuted those Heresies, by shewing their derivation from some later, or *barely human Authority*.

VI. No small part, at least, of the Laws of Christ by his Apostles, were all along own'd by the Primitive Christians, as not directly contain'd in the *Scripture or Written Word*, but as transmitted by a certain *Traditionary Method* from the Apostles and their Companions, and as all along preserv'd in the Doctrines and Practices of their several Churches; and still esteem'd by them as the *Unwritten Traditions, Preach-*  
ing,



*ing, Doctrine, and Constitutions of the Apostles.*

*N. B.* It does not appear that the Laws of Christ were originally divided into two sorts, or into *Written* and *Unwritten* Laws; but that of those Laws which the Apostles every where at first deliver'd to the Churches, several did occasionally occur in their own Writings, the Gospels and Epistles, which were read in the Churches; which therefore afterwards might be called *written Laws*; and others of them did not properly fall in their way there; which therefore might afterward be called *Unwritten*: but this only on account, that they did not happen to be mention'd in those Writings of theirs, as the others did. For otherwise, neither the Gospels nor Epistles do ever pretend to give the Churches a System or Body of Laws for their Government, as the Constitutions do. And it is accordingly very remarkable, that tho the Gospels and Epistles omit a great number of Laws that are in the Constitutions, yet do the Constitutions omit few or none of those that are in the other.

*N. B.* These *Traditionary Laws*, as well as those in the Scripture, were still looked upon as sacred and unalterable among Christians; I mean, that no human Authority could, in general, make new, or alter the old Laws; tho' several of those Laws were not absolutely Positive, or of Universal Obligation, but were, in several Circumstances, left to the Prudence, Piety, and Discretion of particular Christians, as we shall see hereafter.

*Corollary.* Since the Doctrines and Laws by which Christ did originally appoint his Church to be govern'd, were in the first Ages allow'd to be *Unalterable* by any human Power; and no human Authority for making new ones was own'd by Christians; the general Belief and Practice of any Doctrines and Rules in those first Ages of the Church, are strong Evidence that such Doctrines and Practices were really deriv'd from Christ by his Apostles. The Reasons are plain, that Christians could not then, by Principle, nor did then in Practice derive them from any other Authority.

*N. B.* By *Tradition*, to which the first Ages appeal'd in many cases, they still mean *original Tradition*,

tion, from the Apostles, or their known Companions; and not that of a later Date, deriv'd from Custom, or any bare human Authority. And this is true also even of later Times, or Places remote, when they sometimes mistook the one for the other.

VII. The Primitive Writers do sometimes intimate to us, that their Traditionary Doctrines and Laws were farther preserv'd in certain *Records*, or *Monuments*, or *Books* among them; not as written by the Apostles themselves, but by some of their Companions or Hearers; and as all along extant, at least, in the *Eastern* Apostolical Churches: but still so that these Records were not commonly read, or known or transcrib'd; but carefully conceal'd from the Publick all along.

N. B. The *Doctrina Arcani*, or Concealment of some mystical parts of our Religion from Heathens, Jews, and Catechumens, is to be trac'd in place so widely, and in times so early, that it cannot be justly suppos'd to have been deriv'd from any other than from Apostolical Authority.

VIII. The Sacred and Primitive Writers do not pretend that the generality of these Traditionary Doctrines and Laws of Christ, were given during his Conversation upon Earth, before his Death; or that they were all to be observ'd in the first spreading of the Gospel; but rather affirm, that they were deliver'd after his Resurrection; and that several of them were not to take place till the more compleat Settlement of the several Churches afterwards.

IX. Some of the Laws of Christ, whether Written or Unwritten, were peculiar to the Churches of the Jews, or at least were to last during the Continuance of those Churches only: after which time some Alterations were to be made therein, according to the difference of those *Jewish* and *Gentile* States of Christianity.

X. The Traditionary Doctrines and Rules were still confirm'd by the Christian Writers, as far as might be, from known *Texts*, out of the publick Books of the Old and New Testament. Tho it be not seldom done by such remote Expositions, as shew, that those Doctrines and Rules could not be derived from those



those Texts; but that the Texts were only accommodated to those Doctrines and Laws afterward.

X. These Traditionary Doctrines and Laws were, in the fourth and following Centuries, directly and frequently quoted from an *Apostolical Book*, then made publick, in some parts of the Church; and commonly allow'd as agreeable to the antient Faith, Rules, and Settlements of the several Churches in those matters.

XII. The eight Books of *Apostolical Doctrine and Constitutions*, even as now extant among us, abating a few gross later Interpolations, easily discover'd, are in general FULL and COMPLETE, FAITHFUL and AUTHENTICK Records of those *Unwritten or Traditionary Doctrines and Laws of Christianity*, all along receiv'd and observ'd as *Apostolical* in the Primitive Ages.

XIII. Those Constitutions of the Apostles that we now have, are, in general, the very same with those which the Records of the *Alexandrian* and *Ethiopick* Churches speak of, and suppose in the Days of *Athanasius*, and with those which were so openly cited by the *Audians*, and by *Epiphanius*; a little later in the fourth Century.

XIV. Both the *internal Characters* and *external Testimonies* do shew, that no other than *Clement of Rome* was, for the most part, the Collector or Writer of these eight Books of Constitutions, now extant; and he who transmitted them to the several Churches.

XV. The same Apostolical Constitutions were originally enumerated, as sacred, in the compleat Canon of Scripture, or Catalogue of the Canonical Books of the New Testament; and stand there in all the Copies thereof till this very Day.

*Corollaries from the whole.* I. These *Apostolical Constitutions* therefore, whoever was their Collector or Writer, are the best and most authentick Standards by which the Traditionary Doctrines and Laws of Christ by his Apostles, may and ought now to be recover'd, and those original Christian Settlements may, and ought now to be restor'd among us.

*Corol. 2.* The Teaching for Doctrines the Commandments of Men; or the allowing bare human Decrees

or Definitions any Authority, in opposition to these original Laws of Christ by his Apostles, still preserv'd among us, is utterly unwarrantable and unlawful among Christians; and is indeed no better than direct Heresy and Antichristianism.

*N. B.* That the Reader may have a Taste of the Manner and Strength of my future Reasoning upon these Propositions, I shall give him a Specimen belonging to the largest or twelfth Proposition, as to the *Wednesday* and *Friday* Stations or Fasts, appointed in the Apostolical Constitutions: and I desire him to remark here, how certain and universal these Observances were among Christians, during the intire first four Centuries of the Church; even tho they were confess'd by all not to be any where enjoin'd, nor so much as mention'd in the publick Books of the New Testament.

### *Of the Wednesday and Friday Stations or Fasts.*

- Constit. l.v. c.15. p.319.* Christ commanded us to fast on the fourth and sixth Day of the Week; the former on account of his being betray'd, and the latter on account of his Passion.
- C.13. p.323.* On the rest of the Days, before the day of the Preparation, let every one of you eat at the ninth Hour, or at the Evening, or as every one is able.
- C.20. p.326.* We enjoin you to fast every fourth Day of the Week, and every Day of the Preparation; and the surplusage of your Fast bestow upon the Needy.
- L.vii. c.23. p. 369.* But let not your Fasts be with the Hypocrites; for they fast on the second and fifth Days of the Week. But do you either fast the intire five Days, or on the fourth Day of the Week, and on the Day of the Preparation; because on the fourth Day the Condemnation went out against the Lord, *Judas* then promising to betray him for Mony; and you must fast the Day of the Preparation, because on that Day the Lord suffered the Death of the Cross, under *Pontius Pilate*.



If any Bishop, or Presbyter, or Deacon, or Reader, Can. lxix. or Singer, does not fast — the fourth Day of the Week, and the Day of the Preparation, let him be depriv'd; except he be hindred by Weakness of Body. But if he be one of the Laity, let him be suspended.

*Hermas Simil. 5. §. 1.* As I was fasting, and sitting down in a certain Mountain, and giving thanks unto God for all the things that he had done unto me; behold I saw the Shepherd sitting by me, and saying unto me, What has brought thee hither thus early in the Morning? I answered, Sir, To-day I keep a Station. He answered, What is a Station? I reply'd, It is a Fast. He said, What is that Fast? I answered, I fast as I have been wont to do. Ye know not, said he, what it is to fast unto God: Nor is this a Fast which ye fast, profiting nothing with God. Sir, said I, what makes you speak thus? He reply'd, I speak; because it is not the Fast which you think that you fast: but I will shew you what that is which is a compleat Fast, and acceptable unto God: Hearken, said he, the Lord does not desire such a needless Fast; for by fasting in this manner thou advancest nothing in Righteousness: But the true Fast is this, Do nothing wickedly in thy Life; but serve God with a pure Mind; and keep his Commandments; and walk according to his Precepts; nor suffer any wicked Desire in thy Mind; and trust in the Lord that if thou dost these things, and fearest him, and abstainest from every evil Work, thou shalt live unto God. If thou shalt do this, thou shalt perfect a great Fast, and an acceptable one unto the Lord.

§. 2. Hearken unto the Similitude which I am about to propose unto thee, as to this matter, &c.

§. 3. I will expound all things unto thee whatsoever I have talked with thee, or shewn unto thee. Keep the Commandments of the Lord, and thou shalt be approved, and shalt be written in the number of those that keep his Commandments. But if besides those things which the Lord hath commanded, thou shalt add some good thing, thou shalt purchase to thy self a greater Dignity, and be in more Favour with the Lord than thou should otherwise have been.

If therefore thou shalt keep the Commandments of the Lord, and shalt add to them these Stations, thou shalt rejoice ; but especially if thou shalt keep them according to my commands. I said unto him, Sir, Whatsoever thou shalt command me, I will observe ; for I know that thou wilt be with me. I will, said he, be with thee, who hast taken up such a Resolution, and I will be with all those who purpose in like manner. This Fast, said he, whilst thou dost also observe the Commandments of the Lord, is exceeding good. Thus therefore shalt thou keep it. First of all take heed to thy self, and keep thy self from every wicked Act, and from every filthy Word, and from every hurtful Desire, and purify thy Sense from all the Vanity of this present World. If thou shalt observe these things, this Fast shall be such as it ought to be. Thus therefore do : Having performed what is before written, that day on which thou fastest thou shalt taste nothing at all, but Bread and Water ; and computing the Quantity of Food which thou art wont to eat upon other Days, thou shalt lay aside the Expence which thou shouldst have made that day, and give it unto the Widow, the Fatherless, and the Poor. And thus thou shalt perfect the Humility of thy Soul ; that he who receives of it may satisfy his Soul, and his Prayer may come up to the Lord God for thee. If therefore thou shalt thus accomplish thy Fast, as I command thee, thy Sacrifice shall be acceptable unto the Lord, and thy Fast shall be written. This Station thus performed is good, and pleasing, and acceptable unto the Lord. These things if thou shalt observe, with thy Children, and with all thy House, thou shalt be happy ; and whosoever, when they hear these things, shall do them, they also shall be happy ; and whatsoever they shall ask of the Lord, they shall receive it.

*Clem. Alex. Strom. vii. p. 316.* He knows the Mysteries of the Fast of these Days, I mean of *Wednesday* and *Friday* ; the one of which is denominated from *Mercury*, the other from *Venus*.

*Tertul. de Orat. in calc.* So also on our Stationary Days, the greater part think that there ought to



to be no interruption made by the Prayers at the Oblation; because the Station [or Fast] will be dissolv'd, by receiving the Lord's Body.

*De Jejun.* §. 1. p. 701. The *Psychici* [the Catholics] blame us that we keep Fasts of our own; that we usually lengthen out our Stations till the Evening, &c. — They object Novelty to us, which they determine to be unlawful; and to be esteemed Heresy, if it be deriv'd from human Presumption; or false Prophecy, if it be deriv'd from any Authority of a Spirit.

§. 2. They are positive that those days are allotted for fasting in the Gospel, wherein the Bridegroom was taken away from them; and that now those are the only Days appointed for the Fasts of Christians, upon the Abolition of those old ones under the Law and the Prophets. — That accordingly at other times fasting stands on another foot, and is left to every one's discretion, as their Circumstances shall require. That after this manner it was that the Apostles observ'd them, without imposing any other Yoke of Fasts that should be stated, and belong to all Christians in common; and that therefore this ought to be observ'd as to the Stations; which tho they do indeed belong to the fourth and sixth Days of the Week, yet do they go on without any positive Law, or continuance beyond the latter part of the Day; while the Prayers are generally over about the ninth Hour.

§. 10. p. 708. They do in the same manner accuse us of Innovation, as to our Stations, as unworthy; and that some of them are lengthen'd out till the Evening; and they say, that even this Duty is to be done at Mens own Discretion; and that it is not to be lengthened out beyond the ninth Hour, &c. — Not that we reject the Notice of the ninth Hour, which we have great regard to on the fourth and sixth Days of the Week: — which come from Tradition, and — want the Authority of Scripture.

§. 13. p. 711. You alledg, that the Solemnities of this Faith are appointed either by Scripture, or Tradition deriv'd from our Ancestors; and that we  
are

are not to appoint any new Observances, on the account of the Unlawfulness of Innovation. Stand by this Answer if you can. For I find that you do fast at other times besides the Passover, before *those Days on which the Bridegroom was taken from them*; and that you interpose the half Fasts of your Stations; nay, that you do sometimes live upon Bread and Water, as you are dispos'd. So that your final Answer is, that these Observances are done at Discretion, not by Precept. You are then gone beyond the Bounds of Tradition, when you observe what was not Ordain'd.

§. 14. p. 712. Why then do we appropriate the fourth and sixth days of the Week to our Stations, and the Day of the Preparation [Friday] to fasting?

If you are to observe your Station, your Husband may appoint you to go that day to the Bath: If your Fasts are to be observ'd, your Husband may make a Feast the same Day. *Ad Uxor.* l. 2. c. 4. p. 189. — In Fastings and Stations, — *De Fug.* c. 1. p. 690.

*Orig. Homil.* 10 in *Levit. Op. Lat.* There is also another religious Method of Fasting, which is commended in the Writings of certain of the Apostles, for we have met with this Apostolical Passage in a certain small Book, Blessed is he who fasts on purpose that he may supply the Poor with Food: Such a Person's Fast is very acceptable to God, and is for certain very worthy; for he follows the Example of him, who laid down his Life for his Brethren. See *Constitut.* L. vi. c. 1.

*Pet. Alex. Can.* xv. No one can blame us for observing the fourth Day of the Week, and the Day of the Preparation; whereon it has been justly ordain'd, according to the Tradition, that we should fast: for the Fast on the fourth Day is on account of the Council that the *Jews* took on it for our Lord's betraying, and that on the Day of the Preparation, because on it he suffered for us.

*Epiphanius,* L. iii. *Pref.* p. 809. *Aerius* [the Heretick] forbids fasting on the fourth Day of the Week, and on the Day before the Sabbath, &c.

*Hesf.*



*Heres. lxxv. §. 6. p. 910.* Who is there that does not agree that in all parts of the whole World the fourth Day of the Week, and the Day before the Sabbath, are Days of Fasting, determined in the Church? And if there were occasion to alledg it, the Constitution of the Apostles is plain; how they have ordain'd a perpetual Fast on the fourth Day, and the Day before the Sabbath, &c.

—Moreover, if the Apostles themselves had not spoke in their Constitution about this matter, of the fourth Day, and the Day before the Sabbath, we could otherwise demonstrate the same from all sorts of Evidence. But they write accurately about it.

—*Brev. Expos. Fid. §. 21, 22, 23. p. 1103* — 1107. The Assemblies for Worship are appointed by the Apostles on the fourth Day of the Week, and on the Day before the Sabbath, &c. — And on the fourth Day, and the Day before the Sabbath, they are continued till the ninth Hour; because early in the Morning, on the fourth Day, our Lord was seized on, and was crucified on the Day before the Sabbath; and the Apostles have deliver'd it to us, that these should be days for fasting.— And this Fast is observed through the whole Year in the same Holy Catholick Church; I mean, that of the fourth Day, and of the Day before the Sabbath, until the ninth Hour, &c.

*Ethiopick Constitutions of Hippolytus.* In my Essay on the Constitutions, p. 544. cap. 20. Of the Fast of the fourth and sixth Days of the Week.

*Philostorgius in Photius, L. x. §. 12.* *Philostorgius* says, that the Fast of the fourth Day of the Week, and of the Preparation, does not consist in a mere Abstinence from Flesh; but that it is determined by the Canons, that we take no sort of Food till the Evening.

Our Saviour would have us fast also; but would not have us fast the Bodily, but the Spiritual Fast; wherein is included the Abstinence from all that is Evil. Altho our People keep an outward Fast also; because even this, if done with Reason, may be of some advantage to the Soul; when it is done not out

*Ptolemaus  
the Gnostick  
Heretick,  
Ad Floram  
ap. Epiph.  
Har. xxxiii.  
Sect. 7.*

out of Imitation to some others, nor from Custom, nor with regard to a particular Day, as if it were the Work of a fixed Day; but when it includes the Commemoration of the true Fast; that those who are not able to keep that may, by means of the outward one, be put in mind of the true Fast.

*Corollary.* It appears by these antient Testimonies, compar'd with the original Laws in the Constitutions and Canons, that these *Stations* or longer Stay at the Religious Assemblies on *Wednesdays* and *Fridays*, were original Appointments and Practices deriv'd from the Apostles; but that the Degree of Abstinence or Fasting, and its Duration till the Even on those Days, was not originally look'd on as particularly commanded, at least not to all Christians, but left in good measure to their own Devotion: yet so that still even the strictest degree of fasting on any of those Days, if done as became the Gospel, would be very acceptable to God. Which seems to have been the case in other Laws or Appointments of the Gospel also, according to the purport of the Scriptures, and several places of the Constitutions.

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*FINIS.*



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# Supplement.

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*Mr. Pfaffius's Account of the Fragments  
of Irenæus, lately by him published.*

“ **T** H E S E Fragments of *Irenæus*, Bishop *Presb. in*  
 “ of *Lyons*, which never before saw the *initio*  
 “ Light, and which I here publish to  
 “ the World, with my own Notes and  
 “ Differtations, were found in the King of *Si-*  
 “ *cily's* Library at *Turin*. They were not all  
 “ contain'd in one Book, but taken out of se-  
 “ veral; such I mean as the *Greeks* have many  
 “ different Names for; but which the *Latins*  
 “ call *Catenæ*; in that Case, I mean, when they  
 “ contain a continual Commentary upon any  
 “ Book of the Bible, and set down different  
 “ Facts or Passages out of the Fathers. Among  
 “ these Collections, those Fragments seemed to  
 “ me the most considerable which bear the  
 “ Name of *Irenæus*; and were so much the more  
 “ valuable, because the Manuscripts themselves,  
 “ whence I took them, appear to be of some An-  
 “ tiquity. Yet did not I act so rashly in this  
 “ Matter, as upon the bare seeing the Name of  
 “ *Irenæus*

A

“ *Irenæus* to pronounce them presently genuine,  
 “ without a previous Examination. I brought  
 “ them first to the Test of Criticism; that so I  
 “ might be assured, and that without danger of  
 “ mistake, what Judgment I was to pass upon  
 “ them. Now the principal Argument for  
 “ them, and that which affected me deeply with  
 “ its own native Light, was that grave Way of  
 “ Writing which was observable in these Frag-  
 “ ments; such as was highly worthy of *Irenæus*;  
 “ and was agreeable to his Age, *i. e.* to the Se-  
 “ cond Century. Besides, this was confirm’d  
 “ by that Agreement there was in them, both  
 “ as to the Stile and Contents, with what we  
 “ find in *Irenæus*’s Books against the Heresies;  
 “ which receives no small Light from these  
 “ Passages; especially as to the Manner of the  
 “ Oblation and Consecration of the Eucharist.  
 “ Finally, The Integrity of those Manuscripts  
 “ whence I have taken these Fragments, is ano-  
 “ ther Evidence on the same Side. This I tried  
 “ to the utmost, till I was quite weary, and  
 “ found it liable to no suspicion at all: Since I  
 “ saw that all those Passages out of the Fathers,  
 “ which were therein alledg’d, and which I  
 “ consulted, were *truly* alledg’d, and that almost  
 “ exactly as they stand in the printed Editions;  
 “ so many I mean as have been hitherto print-  
 “ ed, and that under the true Names of the Au-  
 “ thors to whom they belong, &c.

St. Justin



St. Justin Martyr's full Account of the  
Christian Worship, Baptism, and the  
Lord's Supper, soon after the Age of  
the Apostles : with Notes.

οθ.<sup>α</sup> ΟΝ τερόπον δὲ καὶ  
ἀνεδήξαμεν ἐ-  
αυτοὺς τῷ Θεῷ καὶνοποι-  
ηθέντες διὰ τοῦ Χριστοῦ,  
ἁγιασόμεθα· ὥπως μὴ  
τοῦτο ἀφελιπόντες, δό-  
ξωμεν πονηροῦν τι ἐν τῇ  
ἁγιασμοῦ· ὅστις ἂν πει-  
σῶσι καὶ πεισίσιν ἀληθῆ  
ταῦτα πάντα ἐφ' ἡμῶν δι-  
δατομέμα

§. 79. WE shall now  
declare af-  
ter what manner we  
(a) Dedicated our selves  
to God, thro' Christ, in  
our Renovation, lest,  
if we should omit this,  
we might seem to act  
insincerely in our Ac-  
count. As (b) many  
then as are persuaded  
by us, and do believe  
what

(a) It is worth our Observation, that this is that very Form wherein of Old Time the *Catechumens*, who were preparing for Baptism, Consecrated themselves to God, when they were dismiss'd the Congregation: At which time the Deacon called aloud, among other things, to them thus : *Dedicate your selves to the only Unbegotten God, through his Christ*. Constitut. Apostol. VIII. 6. To which Form Justin does not only here allude, but in another Place also. Pag. 25. lin. 16. *We follow the only Unbegotten God, through his Son* : And pag. 49. lin. 10 *We have despised these their Gods, (as they call them,) through Jesus Christ : but have Dedicated our selves to the Unbegotten and Impassible God* : and so also pag. 95. lin. 1. [GRABE.

(b) We have here and afterward a full Account of what were ever the Qualifications for Baptism in the Original State of Christianity ; in exact Agreement with the New Testament, and with the Apostolical Constitutions. See my *Primitive Infant-Baptism Reviv'd*. [WHISTON.

what we say and teach to be True, and are able to undertake to live accordingly, are instructed to (c) *fast and pray*, and to beg of God the forgiveness of their former Sins ; while we also do *fast and pray with them*. After which we conduct them to a place (d) *where there is Water* ; and there they are (e) regenerated, after the same manner of regeneration wherewith we our selves were regenerated. For this Washing in the Water is then done in the Name of the (f) Father of the Universe,

δασκόμενα καὶ λεγόμενα εἶναι, καὶ βίβιν ἕως δύνασθ' ὑπὸ χινῶται, δὲ χεῖρας αὐτῶν καὶ αἰτεῖν ἡμεῖς ὡς τὸ Θεὸς τῶν περὶ μαρτυριῶν ἀφῆσιν διδάσκονται, ἡμῶν συνδουλεύων καὶ συννησεύοντων αὐτοῖς. ἔπειτα ἄγονται ὑπὸ ἡμῶν ἐνθα ὕδωρ ἔστι, καὶ τεύχον ἀναχυνήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀνεχυνήθημεν, ἀναχυνῶνται. ἐπ' οὐνόματι τοῦ τοῦ πατρὸς τοῦ ὅλων καὶ δεσπότης Θεός, καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τοῦ πανδύμενου ἁγίου, τὸ

(c) Clement. Constit. Apostol. VII. 22. *Before Baptism, let him that is to be Baptized, Fast.* [GRABE: And so was the Church to Fast with them before Easter, the only set Time for Baptism in the Constitutions. V. 13. 18, 19. [W.

(d) No *Baptistēria* or Fonts yet in Churches, in the Days of *Justin* ; as neither is there the least sign of any in the New Testament, or Apostolical Constitutions. [W.

(e) *Regeneration*, a known Term for *Christian Baptism* in Antiquity ; but not as a bare Ceremony, but as expressive of that real internal Regeneration and Renovation which then accompanied it among Christians. [W.

(f) We may here, and all along in *Justin* every-where else observe, the peculiar Names, Appellations and Epithets of the Supreme God ; such as, *The Father of the Universe : The Lord of the Universe : The God of the Universe : The Master of the Universe : The Unbegotten God : The Impassible God, &c.* which are so frequent in the Constitutions ; but most of which are not found in the known Books of the New Testament. [W.



τὸ ἐν τῷ ὕδατι τότε λα-  
 τεῖν ποιεῖται. καὶ ὁ  
 Χριστὸς εἶπεν· ἂν μὴ ἀ-  
 ναγγυνηθῇτε, ὁ μὴ εἰσελ-  
 θῇτε εἰς τὴν βασιλείαν  
 τοῦ Θεοῦ. (ὅτι ὅ καὶ  
 ἀδύνατον εἰς τὰς μήτρας  
 τοῦ τεκεσῶν τὰς ἀπαξ  
 γεννωμένους ἐμβῆναι, φα-  
 νεῖν πᾶσιν ὅτι.) καὶ διὰ  
 ἧς τῆς περὶ τῆς, ὡς  
 περὶ ἐξάφνου, εἰρηται,  
 τίνα τρόπον φεύζονται  
 τὰς ἀμαρτίας οἱ ἀμαρ-  
 τήσαντες καὶ μετανοῶντες.  
 ἐλέχθη ὅτι ἔτις· λείψατε,  
 καθαροὶ γενεαδε· ἀφέ-  
 λετε τὰς πονηρίας ἀπὸ  
 τοῦ ψυχῶν ὑμῶν, μαί-  
 δετε καλὸν ποιεῖν, κεί-  
 νατε ὀρφανῶν, καὶ δικαιο-  
 σατε χήραν· καὶ δεῦτε,  
 καὶ διαλεχθώμεν, λέγει  
 Κύριος. καὶ ἐὰν ὦσιν αἱ  
 ἀμαρτίαι ὑμῶν ὡς φοινί-  
 κεν, ὡς εἰς λευκὸν λευκανθῶν.  
 καὶ ἐὰν ὦσιν ὡς κόκκινον,  
 ὡς χιόνα λευκανθῶν. ἐὰν ὅ  
 μὴ εἰσακούσῃτε με, μα-  
 χαίρα

niverse, the Lord God ;  
 and of our Saviour Je-  
 sus Christ ; and of the  
 Holy Spirit. For so did  
 Christ say, *Unless ye be* Joh. III.  
*born again, you shall not* 3, 5.  
*enter into the Kingdom of*  
*Heaven.* (Now that 'tis  
 impossible that those  
 who are once born,  
 should enter into their  
 Mother's Wombs again, is  
 plain to all Men.) We  
 are also told, as we have  
 already observ'd, (g) by  
*Isaiab* the Prophet, by  
 what means those that  
 have sinned and are pe-  
 nitent may escape their  
 Sins. *Wash ye, be clean ;* *Isai. I.*  
*take away your wicked-* 16--20,  
*nesses from your Souls ;*  
*learn to do well ; judge the*  
*Fatherless ; do justice to the*  
*Widow.* Come now, let us  
 reason together, saith the  
 Lord. And if your sins be  
 as purple, I will make  
 them as white as wool ;  
 if they be as scarlet, I will  
 make them as white as  
 snow. But if ye will not  
 bearken to me, the sword  
 shall

(g) The beginning of this Text is quoted, as here, for  
 Christian Baptism, in the Apostolical Constitutions, VIII. 8.  
 but not in our New Testament. [W.

shall devour you: for the mouth of the Lord hath spoken it.

Χαίρεα ὑμᾶς κατέδετα,  
τὸ γὰρ σῶμα Κύριος ἐλά-  
λησε ταῦτα.

§. 80. Now we have learn'd the Reason of this(b) Institution from the Apostles, and it is as follows. Because we were ignorant of our first Generation, and were begotten of Necessity, and deriv'd from our Parents, as all other Men are, and were bred up in wicked Customs, and evil Ways of Life; In order to our Deliverance from that State of Necessity and Ignorance, and to our Entrance on that of Choice and Knowledge; and in order to our obtaining the Remission of our former Sins in the Water: Those that bring the Person to the Water, Name over him (when he has chosen to be thus regenerated, and

π'. Καὶ λόγον ᾧ εἰς  
τὸ τοῦ πατρὸς ἡμῶν ἀποστόλων  
ἐμάδομεν τῆτον· ἐπει-  
δὴ τῷ πατρί τῷ γεννέσθην  
ἡμῶν ἀγνοοῦντες, κατ' ἀ-  
νάγκην γεγενήμεθα· ἔξ  
ὕδατος ποταμῶν καὶ μίξιν  
τῷ πατρί τῷ γενέσθην ποταμῶν  
ἀλλήλων, καὶ ἐν ἐνδοσι  
φάουλαις καὶ ποταμοῖς ἀ-  
νατεροφαῖς γενόμεθα,  
ὥπως μὴ ἀνάγκης τέκνα  
μὴδὲ ἀγνοίας μένωμεθα,  
ἀλλὰ παραιρέσεως καὶ  
ἐπισημίας, ἀφέσεώς τε  
ἁμαρτιῶν ὑπὲρ ὧν παρ-  
ημαρτομεθα τῷ πατρί ἐν  
τῷ ὕδατι, ἐπονομάζεσθαι  
τῷ ἐλομένῳ ἀναγεννηθῆ-  
ναι, καὶ μετanoήσαντι ἐπὶ  
τοῖς ἁμαρτημαῖς, τὸ τῷ  
πατρί τῷ ὅλων καὶ δε-  
σπότης Θεὸς ὄνομα· (αὐτὸ  
τὸ μόνον ἐπιλέγοντες,  
τῆτον

(b) This Account of the Reason of Baptism, which best agrees with the Constitutions, VII. 39, &c. being here affirm'd by Justin to be deriv'd not from Human Reasoning, but from the Apostles, is so far a Confirmation of the Origin of those Constitutions, not from Men, but from Christ by his Apostles. ] W.



τῆτον λεσόμηνον ἄρον-  
 τις ὑπὶ τὸ λαιρὸν. ὄνο-  
 μα γὰρ τὰ ἀρρήτω Θεῷ  
 ἑδείς ἔχει εἰπεῖν· εἰ δέ  
 τις πολήσειεν ἢ λέ-  
 γειν, μέμνηε τὴν ἁπ-  
 τον μανίαν. καλεῖται δὲ  
 τῆτο τὸ λαιρὸν φωτισ-  
 μός, ὡς φωτισομένων  
 τὴν διάνοιαν τῷ παύτα  
 μαθαινόντων.) καὶ ἐπ'  
 ὀνόματος δὲ Ἰησοῦ Χριστοῦ  
 τῆ βαπτισμοῦ ὑπὶ  
 Ποντίου Πιλάτου, καὶ ἐπ'  
 ὀνόματι τοῦ πνεύματος  
 ἁγίου, ὃ διὰ τῆς προφ-  
 τῶν προεκήρυξε τὰ κτ'  
 ἡ Ἰησοῦς πάντα, ὃ φωτι-  
 ζόμενος λέεται.

and repents of his Sins,) the Name of the Father of the Universe, and the Lord God : Using no other than that bare Denomination for him: (for as to a *Proper Name* for that God who is *unspeakable*, no one can determine it : and if any one should be so hardy as to pretend to it, he must be entirely distracted.) Now this *Washing* is called (i) *Illumination*, because those that learn these things are thereby *illuminated* in their Understanding. The Person Illuminated is also (k) *Washed* in the Name of Jesus Christ,

(i) This Phrase of *Illumination* for Baptism, and *Illuminated* for Baptiz'd; and the Reason given for it by *Justin*, imply, that the Candidates were still first Instructed, and then Baptiz'd. Which Phrases and Accounts exactly agree with the New Testament, and with the Apostolical Constitutions. *Eph.* I. 18. *Heb.* VI. 4. X. 32. *Constitut.* VII. 39. VIII. 7, 13. II. 10. V. 6. [W.]

(k) Read my Notes upon this Ceremony of *Washing* in *Tom. I. Spicileg. Patr. Sec. II. pag. 241.* and *Grotius's* Comment on *Matt. XXVIII. 19.* Where He sets down, among other Testimonies, a Passage of the Scholiast on *Horace's* first Epistle, which is exceeding Remarkable. *Thrice wash thyself purely; as they do who expiate themselves.* Which exactly agrees with the Manner of Baptism among the Primitive Christians, which was done with a *trine Immersion*. [GRABE.]

Christ, (l) *who was crucified under Pontius Pilate; and in the Name of the Holy Spirit; who by the Prophets foretold all things which concerned this Jesus.*

§. 85. (m) After we have in this manner Washed the Person who is thus persuaded, and submits to our Doctrine, we lead him to the Brethren, as we call one another, where they are assembled; who then begin their (n) Common-Prayers, as well for themselves, as for the Person newly illuminated, and for the whole Church every-

πρὸς. Ἡμεῖς δὲ μὲν τὸ  
ἐκ τῆς λαοῦ τὴν πεπεισ-  
μένον καὶ συγκατατεθει-  
μένον, ὅτι τὰς λεγο-  
μένους ἀδελφούς ἀγορεύ-  
οντες συνήμενοι εἰσι,  
κινῶνς ἑαυτῶν, καὶ  
τῷ φωτισθέντι, καὶ ἄλ-  
λων πανταχὲ πάντων  
ἐντόνως, ὅπως κατὰ ξιω-  
δαίμων τὰ ἀληθῆ μα-  
ρτυροῦντες

(l) This mention of our Lord's Crucifixion under Pontius Pilate; and of the Holy Ghost, as foretelling all things concerning him by the Prophets; and that as Parts of the Baptismal Solemnity, shews that Justin had regard to the Baptismal Creed or Profession, which is in the Constitutions, and wherein such things are mentioned; VII. 41. but does not confine himself to the bare Form of Baptism in the Scripture, which has not a word of them. *Matt. XXVIII. 19.* [W.]

(m) Here we see, that in Justin's Days they still brought the Person newly Baptiz'd immediately from Baptism, to the Congregation of the Faithful, and to the Lord's Supper: So that Confirmation, which ever preceded the Communion, must have been included under Baptism, as a part of that entire Solemnity of Initiation into Christianity; as indeed it ever appears to have been in the first Ages of all, according to the Constitutions. VII. 43, 44. VIII. 11, 12, 13. [W.]

(n) Justin calls these Common-Prayers, because all the Congregation pronounc'd them jointly with him that presided; tho'



δύντες, καὶ δι' ἔργων ἀ-  
γαθῶν πολιτευταί, καὶ  
φύλακες τῆς ἐντεταλ-  
μῶν διδασκῆσαι, ὥπως  
τὸ αἰώνιον σωτηρίαν σω-  
θώμεθα. Ἀλλήλους φιλή-  
ματι ἀπαζόμεθα παυ-  
σάμενοι τῷ δ' ἁγίῳ. Ἐπει-  
τα προσφέρε' τὰς προ-  
σευχὰς τῷ ἀδελφῶν ἄρ-  
τος, καὶ ποτήριον ὕδατος

καὶ

very-where, with a loud  
Voice, that we may be  
thought worthy to learn  
that Doctrine which is  
true, and may be found  
Good Men by our  
Works, and Observers  
of the Commandments;  
that so we may obtain  
eternal Salvation. When  
we have ended these  
Prayers, we salute one  
another with (o) a Kiss.

After

tho' with a Voice somewhat lower than his; as He explains  
himself a little after, Pag. 131. lin. 19. in these Words: *We  
all in common rise up, and send up our Prayers.* Now what these  
Prayers were, we may learn from the 8th Book of the *Aposto-  
lical Constitutions*; where at the Conclusion of the 9th Chapter  
we read this Exhortation: *Let us with a united loud Voice* (as  
here *Justin*, with a loud Voice) *beseech God through his Christ.*  
Whereupon it follows, Chap. 10. *Let us pray for the Peace and  
happy Settlement of the World, and of the Holy Churches, &c.*  
But those Petitions there do best of all agree with *Justin's*  
Words, which we find after the Middle of that Chapter: *Let  
us pray for our Brethren newly Enlightened; that the Lord may  
strengthen and confirm them: — Let us pray one for another,  
that, &c. — Let us pray for every Christian Soul.* And to con-  
clude, *Let us Pray earnestly, and Dedicate our selves and one ano-  
ther to the Living God through his Christ.* Of which last Phrase  
see my former Note. [GRABE. And hence we may un-  
derstand the meaning of the Deacon's Bidding Prayers in the  
Constitutions; viz. in order at first to Teach the Forms to the  
People, till they had them by heart: After which, that Way  
seems to have been laid aside in the Church. [W.

(o) So is it also in the *Apostolical Constitutions*; where after  
the Prayer in the 11th Chapter [just as it is here] it presently  
follows, *And let the Deacon say to all, Salute ye one another with  
the Holy Kiss. And let the Clergy salute the Bishop: The Men of  
the Laity salute the Men: The Women, the Women.* [GRABE.  
See Rom. X. 14, 16. 1 Cor. XVI. 20. 2 Cor. XIII. 12. 1 Thess.  
V. 26. 1 Pet. V. 14. [W.

B

(p) Προ-

After this there is offered to him that (p) Presides over the Brethren *Bread*, and a (q) *Cup mixed of Water and Wine*; who receiving them, gives Praise and Glory to the Father of the Universe, (r) through the Name of the Son, and of the Holy Spirit: and makes a (s) long *Eucharistical*

καὶ κραμάτος. καὶ ἔτος λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων διὰ τὸ ἰνόςματος τῷ υἱῷ, καὶ τῷ πνεύματι τῷ ἁγίῳ, ἀναπέμψας καὶ εὐχαριστῶν ὑπὲρ τῆς κατηξιώσεως τῆς τῶν πατρὸς αὐτοῦ. ἐπὶ πολὺ ποιῶν. ἔς (ὡς) τελέσαντος τὰς εὐ-

(p) Πρεσβυς, *The President*, which is one of the Names in the Constitutions, VIII. 16. and in early Antiquity for a Bishop or a Presbyter; one of which it always was that Administred the Eucharist. [W.]

(q) Not only *Justin*, but others of the most ancient Fathers, do attest that the Primitive Christians *Offered*, according to Christ's Example, in his Institution of the Eucharist, not only *Wine*, but *Wine and Water mixed together*. Among them is *Irenæus*, V. 2. in my Notes upon which Place you may see more about this Matter. [GRABE.]

(r) This particular Mention of the *Son and Holy Ghost* in *Justin*, even in the highest Part of Christian Worship, together with that Subordinate or Ministerial manner, wherein they were therein Worshipped, or Honoured; while at the same time the Father alone had the whole Solemn Service most humbly and affectionately offered Originally to himself, is here highly remarkable; and is in exact Agreement with the Constitution Liturgy; which is for certain the noblest and most excellent Form of Christian Devotion that ever was in the World. Nor can we but look upon this manner of Address as deriv'd from the same Constitutions; because there is no Warrant for the mention of the Holy Spirit either in Prayers or Doxologies in any of the known Books of the New Testament. [W.]

(s) The Gospels themselves assure us that our Saviour, at his Institution of the Sacrament of his Body, *Took the Bread, and the Cup, and gave Thanks*, Matt. XXVI. 26, 27. Mar. XIV. 23. Luk. XXII. 19. 1 Cor. XI. 24. and *Blessed*, Mark XIV. 22. St.



ὁ χαὶς καὶ τῷ ὁ χαρι-  
 σίαν, πᾶς ὁ παρῶν λαὸς  
 ἐπευφημεῖ λέγων, Ἀμὲν.  
 τὸ δὲ Ἀμὲν τῇ Εὐχαρίδι  
 φωνῇ,

charistical Prayer for such  
 great Blessings as we  
 have receiv'd from him.  
 And when He has end-  
 ed

St. Paul also, 1 Cor. X. 16. makes mention of *The Cup of Blessing* which we Bless : in Chap. XVI. v. 16, &c. For if thou shalt Bless with the Spirit, how shall He that occupieth the room of the Unlearned say, Amen, upon thy Thanksgiving, since he understandeth not what thou sayest. Thou indeed verily givest Thanks well ; but the other is not edified. That therefore which Christ and his Apostles did in the Celebration of this tremendous Mystery, that did their Successors, the Bishops of the several Churches, duly observe also ; as *Justin* expressly affirms in this Period : which is exactly agreeable to the Apostles Words, as to the Manner wherein the Priest celebrated the Eucharist, and the People answered, *Amen*. *Justin* says farther, that this Celebration was done in a long Form. According to what *Proclus* says in his Treatise about the Tradition concerning the Divine Liturgy, or Eucharistical Service ; That the Apostles themselves being sensible that the Mystical Celebration of the Lord's Body was Matter of Consolation, sang the Form thereto belonging very long and largely. (Nor are we to wonder at the word Sang ; for, to say no more here, what we are told 1 Cor. XIV. of Singing, will alone prove that this was not very different from the Apostolical Practice :) In like manner, *Chrysostom* in his XXIVth Homily upon the first Epistle to the Corinthians, where he Comments upon the Words, *Cup of Blessing*, introduces the Apostle as speaking in this manner : What is here said is no small matter : for when I speak of this Blessing, I lay open the Treasure of the Divine Bounty, and recall to mind those his great Benefits. And to this Character of the Apostolical Blessing in *Chrysostom*, and in *Justin* of the Eucharist of the Primitive Christians, which here and Page 24. before he bestows on it, does that Form of the Eucharist excellently agree, which we have in the *Apostolical Constitutions*, VIII. 12. From whence *Justin* seems also to have taken the Phrase ὅσον δύναμις, as well as he is able : Of which presently. Afterwards indeed, as the Devotion of Christians grew cold, that long Form of Thanksgiving was somewhat shortened. But yet still the Two principal Blessings of God, our Creation and Redemption by Christ, with the Institution of this Sacramental Memorial, was ever celebrated ; and Thanks

ed the (t) Prayers, and that Eucharistical one in particular, all the People present make an Acclamation, by saying *Amen*. Now *Amen* in the Hebrew Tongue signifies,

φωνῇ. τὸ ᾠεῖτο οὐνοὶ  
 νει. ὁ χαρισάμενος δὲ  
 τῷ προσεῖπας, καὶ ἐπε-  
 φημίσαντος παντὶς τοῦ  
 λαοῦ, οἱ καλέμενοι πυρὶ  
 ἡμῶν διάκονοι, διδάσκον  
 ἐκείτω

were rendred to God for them, in compliance with the Example and Injunction of our Saviour himself, who did, without question, at his last Supper imitate the Benedictions used among the *Jews*. Now their Solemn Forms of Blessing God in the Participation of Bread and Wine, are thus recited by *Fagius*, in his Commentary on Deut. VIII, *Blessed be thou, O Lord our God, King of the World, who createst the fruit of the Vine*. And again, *Blessed be thou, O Lord our God, who producest Bread out of the Earth*; and farther, *We give thee Thanks, O Lord our God, because thou madest our Fathers to inherit this desirable Land, a good Land and a large; and because thou, O Lord our God, hast brought us out of the Land of Egypt, and hast redeemed us out of the House of Bondage, &c.* We accordingly give Thanks to thee for all thy benefits, &c. In like manner then did our Saviour Bless God the Father for the Creation, and Redemption, not only of the *Jewish* Nation, but also of the whole Race of Mankind, by his Death; and Commanded his Apostles that they should do the same in Remembrance of him; and that especially they should shew forth his Death, Luk. XXII. 19. and 1 Cor. XI. 25, &c. Hence it is that all the ancient Liturgies, as also that *English* Liturgy which was set forth in the first Year of *Edward VI.* together with that prepared for the *Scots*, after the Repetition of the Words of Institution, and as it were in Compliance with their last Sentence, *Do this in remembrance of me*; excellently add Words to this purpose; *We therefore thy Servants, O Lord, being mindful of thy Son Jesus Christ, of his Passion, &c.* To which Observation I shall only add this one thing, That all Catholick Christians, of all Ages, have concluded this Sacramental Benediction with those Seraphick Words, *Holy, Holy, &c.* It seeming but right, that those who eat *Angels Bread*, should also sing the *Hymn of Angels*.

(t) Besides, the Eucharistical, *Justin* assures us there were other Prayers put up by the Priest in the Celebration of these tremendous Mysteries; tho' he does not inform us what Things

or



ἡμεῖς τῷ παρόντων  
μεταλαβῆν ἀπὸ τοῦ ὁ-  
μοειδοῦτος ἄρτου καὶ  
οἴνου

nifies, *So be it.* After  
this Eucharistical Ad-  
dress of him that Pre-  
sides, and the Acclama-  
tion

or what Persons they had regard to. But then we may discover what they were by the most ancient Liturgies, and in some measure by other Means also. In that Prayer which is inserted in the forecited Place of the *Apostolical Constitutions*, and in every one of the ancient Liturgies, God is intreated, that *He will mercifully accept the Oblation of the Sacred Symbols, and will be pleas'd to sanctify the same Oblation, by sending down His Holy Spirit from Heaven.* And it is this Form of Consecrating the Bread and Wine, so very frequently mention'd by the Fathers, which *Basil the Great* had regard to, when he mentions τὰ τῆς ἐπικλησεως ῥήματα, or the *Solemn Words of Invocation*, as they are also called by *Irenæus* and Others; and enumerates them among the *Unwritten Apostolical Traditions*: De Spirit. S. Chap. XXVII. Nay indeed, it seems to me very probable, that the Apostle himself alludes to them, when *Rom. XV. 16.* he transfers these Liturgick Expressions to a Sacrifice improperly so called; and writes thus, *That I may be a Liturgick Minister of Jesus Christ for the Gentiles; Officiating, as in Sacred Things, about the Gospel of God; that the Oblation of the Gentiles may be acceptable, as sanctified by the Holy Ghost.* I shall add no more about this Form of Consecration, but that the same was prescribed both in the former *English*, and in the *Scotch Liturgy*. And then, as the *Jews* made it always a Matter of Conscience to recommend to God the State of *Jerusalem*, and of the Afflicted *Jewish Nation*, with all its Members who were under any Adversity, in their Prayers at Festival and other Solemnities, and to commemorate their Patriarchs and Forefathers who were deceas'd in the Faith; So did the Christians observe to do the same in their Prayers at the Holy Altar: As is exceeding plain in all the Liturgies of the Ancients; and in that Form which we have in the *Apostolical Constitutions*, VIII. 12, &c. Which with great Probability appears to be *Apostolical*; and is for certain exceeding Ancient. Which the Prayer that follows the Seraphick Hymn in the forecited Liturgy of the Church of *England* does very exactly imitate: and even that which goes before the proper Preface to that Hymn does follow in good measure at this Day. [GRABE. See the Learned *Pfaffius's* Notes on the Fragments of *Irenæus* above published, p. 355, &c. That

οἷνς καὶ ὕδατος, καὶ τοῖς  
ἐκ παρῶν διακόνεσι.

tion of all the People,  
those Officers whom we  
call (u) *Deacons*, distri-  
bute to every one pre-  
sent some of that Bread  
and Wine, and Water ;  
and carry some also to  
such as are absent.

πρῶτον. Καὶ ἡ τροφή  
αὕτη καλεῖται παρ' ἡ-  
μῶν δ' χαρισία· ἥς ἐδενί-  
αλλω

Now this Food it self  
is called by us *The Eu-  
charist* : which it is  
not

That we may more clearly see whether this *long Eucha-  
ristical Prayer* here expressly mention'd by *Justin*, and plainly  
alluded to by *Irenæus*, I. 9. was the same with, or agreeable to  
that *long and admirable Eucharistical Prayer*, now extant in the  
*Constitutions*, VIII. 12. as *Dr. Grabe* justly allows it to be.  
Let us farther see in Two other Passages of the same *Justin*  
elsewhere what its Contents were, from his own Mouth. In  
the Place referr'd to under the former Note by *Dr. Grabe*,  
*Apol. I. §. 16.* *Justin's Words* are these : *We, as not ungrateful*  
*to God, do send up to him our Solemn Devotions and Hymns, for*  
*our Creation, and all the Provision that is made for our Health and*  
*Strength ; for the Qualities of the various Sorts of Beings, and*  
*the Vicissitudes of the Seasons. We also send up our Petitions, that*  
*we may obtain that Immortality which is by Faith in him.* And  
elsewhere, in his Dialogue with *Trypho*, p. 260. — *The Bread*  
*of that Eucharist, which Jesus Christ our Lord delivered to us to*  
*celebrate in remembrance of his Passion, which He suffered for such*  
*Men as are purified in their Souls from all iniquity. That we may*  
*withal give Thanks to God, that He has Created the World, with*  
*all things that are therein, on the account of Man ; and that He*  
*has delivered us from that wicked State wherein we were ; and*  
*that He has utterly destroyed Principalities and Powers, by Him*  
*that was made possible, according to his Will.* All which De-  
scriptions, when compar'd with the Original Standard in the  
*Constitutions*, will make it evident that the Form used in  
*Justin's Days*, was either the very same with, or exceeding  
like that in these *Constitutions* : for which I dare fairly ap-  
peal to every honest and observing Reader. [W.]

(u) Observe here, that the Office of *Deacons*, in the Days of  
*Justin*,



ἀλλὰ μεταχεῖν ὅζον  
 εἶναι, ἢ τὰ πιστεύοντι ἀλη-  
 θῆ εἶναι τὰ διδασκόμενα  
 ἐφ' ἡμῶν, καὶ λουαμένῳ  
 τὸ ὑπὲρ ἀφέσεως ἁμαρ-  
 τῶν καὶ εἰς ἀναγέννησιν  
 λουτρον, καὶ ἔτιως βιῶντι  
 ὡς ὁ Χρῆστος παρέδωκεν.  
 καὶ ὡς κοινὸν ἄρτον,  
 καὶ κοινὸν πόμα, ταῦ-  
 τα λαμβάνομεν· ἀλλ'  
 οὐ

(a) not lawful for any  
 one else to partake of  
 but he that believes what  
 we teach to be true ;  
 he that is washed in that  
 Laver which is appoint-  
 ed for the Remission of  
 Sins, and for Regenera-  
 tion ; and he that lives  
 according to the Laws  
 which Christ has deli-  
 vered. For we do not  
 receive these Elements

com-

Justin, was not only to take care of the Poor, as in the *Acts of the Apostles*, VI. but also to assist the Bishop or Priest in Holy Ministrations ; particularly in the Distribution of the Eucharist : yet that they were not themselves to Offer or Consecrate ; in exact Agreement with the Rules concerning them in the Constitutions, II. 57. III. 11, 20. VIII. 12, 28, 46. 'Tis also well worth our Observation, that the Elements were by them distributed here to every one of the Communicants singly ; which is the direct Appointment in the Constitutions, VIII. 13. What Form was used at their Delivery, it is not here said : but it seems to have been that in the Constitutions : where He that delivers the Bread, says, *The Body of Christ* ; and He that receives it, says, *Amen*. He that delivers the Cup, says, *The Blood of Christ ; the Cup of Life* : and He that receives, says, *Amen*, *ibid*. For as to this last Part of the Form, the *Amen*, said by him that received the Elements, which clearly refers to the former Words, said by him that delivered them, we have the express Testimony of *Cornelius Bishop of Rome*, in the middle of the Third Century ; not only that they were delivered to every Communicant singly, but also that this *Amen* was still the Practice at Rome in his Days. *Euseb. H. E. VI. 23. p. 245. [W.]*

(a) Here we have the three Qualifications for Admission to the Eucharist in the Days of Justin, Faith, Baptism, and a Good Life ; exactly according to the Constitutions. Particularly we here find, that no Unbaptized Person could ever partake of the Communion : as is the Law in the Constitutions also, VII. 25.

(b) as common Bread, or common Drink; but in like manner, as Jesus Christ our Saviour was incarnate by the Word of God, and took Flesh and Blood for our Salvation; So are we taught that this Food, which is consecrated by Thanksgiving & Prayer, appointed by his Word, are the Flesh and Blood of this Incarnate Jesus; by which Food thus changed our Blood and Flesh are nourish'd. For the Apostles, in those Records of theirs which are called Gospels, have declared that Christ gave this Command to them: That He took Bread; and when he had given thanks, he said, Do this in remembrance of me. This is my Body. Also that, In like manner He took the Cup; and when he had given thanks,

ὃν τρόπον διὰ λόγου Θεοῦ  
σαρκωποιηθεὶς Ἰησοῦς Χρι-  
στὸς ὁ σωτὴρ ἡμῶν, καὶ  
σὰρκα καὶ αἷμα ὑπὲρ  
σωτηρίας ἡμῶν ἔθεν, ἕ-  
τως καὶ τὴν δι' αὐτοῦ  
λόγου τῆ παρ' αὐτοῦ δι-  
χαρισθηδεῖσαν τροφὴν,  
ὥς ἡς αἷμα καὶ σὰρκες  
καὶ μεταβολῇ τρέφον-  
ται ἡμῶν, ἐκείνῃ τῇ  
σαρκωποιηθέντος Ἰησοῦ καὶ  
σὰρκα καὶ αἷμα ἐδιδάχ-  
θμεν εἶναι. οἱ γὰρ ἀπο-  
στολοι ἐν τοῖς γενόμενοις  
ὑπὸ αὐτῶν ἀπομνημο-  
νεύμασιν, α' κεφαλῇ εὐ-  
αγγέλια, ἕτως παρέ-  
δωκαν ἐντετάλθαι αὐ-  
τοῖς τὸν Ἰησοῦν, λαβόν-  
τα ἄρτον, εὐχαριστήσαν-  
τα εἰπεῖν, τὸτο ποιῆτε  
εἰς τὴν ἀνάμνησιν μου  
καὶ τὸ ποτήριον ὁμοίως  
λαβόντα καὶ εὐχαριστή-  
σαντα εἰπεῖν, τὸτο ὅτι  
τὸ

VII. 25. And by Consequence, that the Children of Believing Parents are to be Baptiz'd among Christians, as well as those that are themselves first Profelyted to Christianity; otherwise they are not to be admitted to the Communion. [W.]

(b) So also says Irenaus, IV. 34. The Bread which is taken from the Earth, upon its receiving the Divine Consecration, is no longer



τὸ αἷμά μου ἢ μόνοις  
αὐτοῖς μεταδέναι. —

ἡμεῖς δὲ μὲν ταῦτα  
λοιπὸν αἰεὶ τέτων ἀλλή-  
λων ἀναμνησόμεν. ἢ  
οἱ ἔχοντες τοῖς λειπο-  
μύοις πᾶσιν ὀπιθεσ-  
μεν, ἢ συνίσμεν ἀλλή-  
λοις αἰεὶ.

thanks, he said, *This is my Blood; and distributed it only to them.* — As for our selves, after this we do perpetually put one another in mind of these things. They also that are able among us, afford Assistance to all that are in Want; and we converse with one another perpetually.

ωζ'. Ἐπὶ πᾶσι τε  
οἷς

§. 87. (c) And in-  
deed

longer Common Bread, but the Eucharist: consisting of Two Things; the one Earthly, the other Heavenly. [GRABE.

(c) The Right Reverend the (late) Bishop of Sarum, in his Exposition of the XXVIIIth Article of the Church of England, p. 334. writes with great Truth thus: "It cannot be denied, that in the most early Ages, *Justin* and *Irenaeus* did believe such a Sanctification of the Sacramental Elements, whereby a certain Divine Vertue was in them: which *Albertinus* in his 2d Book of the Sacrament of the Eucharist frequently acknowledges as to more of the Fathers also. Nay indeed, All of them do determine, that by the means of the Sacerdotal Consecration, all that Divine Grace, Spirit, and Virtue, which is inherent in the Body and Blood of the Lord, is sent down from Heaven upon the Bread and Wine; and that thereupon they are called, and are, *The Body and Blood of Christ*: as *St. John* was called, and was *Elias* in Spirit and Power, Luk. I. 17. (which is the Similitude whereby *Wicliff* Illustrated this Matter in his Theses:) or, as the Apostle, 1 Cor. XII. 27. writes, *You are the Body of Christ*: and Chap. VI. Verse 15. *Know ye not that your Bodies are the Members of Christ*? In as much as the Spirit of Christ resided in their Bodies. *Justin* therefore believed the Bread and Wine to be after the same manner the Flesh and Blood of the Lord; and thence affirm'd that *our Flesh* was nourished by them, on account that the Sacred Elements were converted into our Substance. [GRABE.

ⲥ

(d) *Justin*

deed in all our (d) Oblations we Bless the Maker of all Things, thro' his Son, Jesus Christ, and through the Holy Spirit. And on that Day which is called (e) Sunday, we have a common Assembly of all that live in the Cities, or in the Country :  
Wherein

οἷς προσφερόμεθα, εὐλο-  
γῶμεν τὸν ποιητὴν τῆς  
πάντων διὰ τοῦ υἱοῦ αὐτοῦ  
Ἰησοῦ Χριστοῦ, καὶ διὰ τοῦ ἁγίου  
πνεύματος τῆς ἀγάπης· καὶ τῇ  
τῇ ἡμέρᾳ λεγομένη ἡμέ-  
ρᾳ πάντων καὶ πόλεις  
ἢ ἀγροὺς μερόντων ἐπὶ  
τὸ αὐτὸ συνέλευσις γίνε-  
ται, καὶ τὰ δόκονημο-  
νεύματα

(d) *Justin* had hitherto describ'd the Celebration of the first Communion after Baptism; as *Ferom* somewhere calls it. But now he goes on to shew briefly, that the Celebration of every Eucharistical Sacrifice was the same. So that the foregoing Notes are to be consulted as to all the following Particulars. However, there are a very few Words or Phrases behind, which will still deserve some Remarks. [GRABE.]

(e) Here we see, that in the Days of *Justin* there were two Kinds of Oblations among Christians; the One those of the Bread, Wine, and Water, for the Eucharistical Sacrifice; the Other such as were for the Maintenance of the Poor: but that both were solemnly Offered to God, with Thanksgiving; and that with the distinct Mention of the Father, the Son, and the Holy Spirit, as before; all in exact Agreement with the Constitutions, VIII. 11, 12, 30, 40. Nor will it be fit to omit here another more full Account in the same *Justin* elsewhere of the Eucharistical Oblation or Sacrifice, which he gives us in these Words: We are, says *Justin*, (Dialog. cum Tryph. p. 344.) the true Archieratical Stock, which belongs to God: As God does himself also bear witness, saying, That in every Place among the Gentiles they shall offer to me acceptable and pure Sacrifices, Mal. I. 11. Now God does not receive Sacrifices from any one but by his Priests: God does therefore prevent us, and attest that all those who through his Name offer those Sacrifices which Jesus Christ has delivered to be done; I mean at the Eucharist of the Bread and of the Cup, which are Offered in every Place of the Earth by the Christians; are acceptable to him. [W.]

(f) *Justin*



νόματα τῶν ἀποστόλων,  
ἢ τὰ συγγράμματα τῶν  
προφητῶν ἀναγινώσκε-  
ται, μέχρις ἐγχαρεῖ.  
εἶτα παυσαμένης τῆς ἀνα-  
γνώσκοντος, ὁ προεστὼς  
διὰ λόγου τιμὴν νεανειάζει  
καὶ προέκλινον τῆς τῶν  
καλῶν τέτων μιμήσεως  
ποιεῖται· ἔπειτα ἀνιστά-  
μεθα κοινῇ πάντες, καὶ  
εὐχαὶς πέμπομεν· καὶ, ὡς  
προ-

Wherein are (f) Read  
the Records of the A-  
postles, or the Writings  
of the Prophets, so far  
as the Time will permit.  
And when the (g) Rea-  
der leaves off, He that  
(h) Presides makes an  
Admonitory Discourse, and  
Exhorts us to the Imita-  
tion of such excellent  
Examples. After this  
We all in common (i)  
Rise up, and send up our  
Prayers:

(f) Justin having hitherto given an Account of the Man-  
ner of Baptism, and of that Communion which accompanied  
the same, at what Time soever it was celebrated; now pro-  
ceeds more directly to give a distinct Account of the *Lord's-  
day Publick Worship* of the Faithful in his Days: tho' the more  
briefly, as having in good Part prevented himself already,  
by what his former Series had oblig'd him to mention before-  
hand. [W.]

(g) The first Part of the *Sunday-Service* in Justin's Days, as  
it is in the Constitutions also, began with the *Reading* the Sa-  
cred Writings of the *Old or New Testament*. Nor does it ap-  
pear that ever any other than such Sacred Books were read  
there in the first Ages; all exactly according to the Directi-  
ons in the Constitutions, II. 58. VIII. 5. Can. 85. [W.]

(h) There was, we see here, in the Days of Justin, a Church-  
Officer, called a *Reader*, distinct from the Priest and Deacon;  
whose Business it was solemnly to *Read* the Sacred Scriptures  
in publick: exactly according to the Constitutions, II. 57.  
VIII. 5, 22. [W.]

(i) After the *Lessons* taken out of the *Scripture*, and be-  
longing to the *Reader*, followed in Justin's Time, a serious *Ex-  
hortation* or *Sermon*: and this preach'd by the *Bishop* or *Priest*  
that presided: in exact Correspondence to the Direction in the  
Constitutions. *Ibid.* [W.]

*Prayers*: and then, as we have said before, when we have done that Prayer, (k) *Bread*, (l) and *Wine*, and *Water* are Offered: and He who Presides also, sends up Prayers and Thanksgivings, (m) as well as he is able. And an People make the Acclamation, by saying *Amen*.

So

προέφημεν, πανσπερμῶ  
ἡμῶν τῆς εὐχῆς, ἄρτον  
προσφέρε, καὶ οἶνος, καὶ  
ὕδαρ· καὶ ὁ προεστὴς εὐ-  
χαὶς ὁμοίως καὶ εὐχα-  
ριστίας, ὅσην δύναμις αὐτοῦ,  
ἀνωπέμπει· καὶ ὁ λαὸς  
ἐπευφημεῖ, λέγων τὸ  
Ἀμήν. καὶ ἡ διάδοσις καὶ  
ἡ μετέληψις ἀπὸ τοῦ  
δύ-

(k) After Sermon the Congregation all stood up on the Lord's-Day, in order to begin their *Common-Prayers*; as is the constant Rule in the Constitutions, II. 57, 59. VIII. 5, 12. See *Mark* XI. 25. *Luke* XXI. 46. for all Lord's-Days. And 'tis remarkable, that in the former Account *Justin* says nothing of this upright Posture in Prayer, that Posture not being appointed for Worship on other Days in the Constitutions. [W.]

(l) *Justin's* Account is here plain, that ordinarily no other Day but *Sunday* was allotted for the most Solemn and General Assemblies of Christians, when the *Eucharist* was Administred: and that it was so done every *Sunday*, and the Communion receiv'd by all the Faithful then present; in most exact Compliance with the Rules in the Constitutions, II. 59. VII. 30, 36. VIII. 4, &c. [W.]

(m) This Phrase ὅσην δύναμις, as well as he is able, is perpetually Objected by the Enemies of Ecclesiastical Appointments against *Stated Forms of Prayer*. In Reply to which, Learned Men have said many Things; which need not be here repeated by me. I only add, that *Justin* both here and above, *Page* 23. li. 15. where he uses the same Phrase, seems to me to have had respect to those Words which He that Presided made use of, according to the Form set down in Apostolical Constitutions, VIII. 12. thus; *We give thee thanks, O God Almighty, ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα*, not so well as we ought, but as well as we are able. Which Words surely don't belong to any peculiar Gift of Prayer wherewith any particular Person is endow'd; but to the general Ability of



εὐχαριστιέντων ἐκείνων  
γίνεται, καὶ τοῖς ἑ παρῶσι  
διὰ τῶν διακόνων πέμ-  
πεται.

So distribution is made,  
and every one partakes  
of the Consecrated Ele-  
ments: which are also  
sent to such as are (n)  
absent by the Deacons.

πῇ. Οἱ εὐποροῦντες δὲ  
καὶ βαλόντες, καὶ πο-  
ταίρειν ἐκείνων τῷ ἑαυτῷ,  
ὃ βέλεται, δίδωσι· καὶ  
τὸ συλλεγόμενον πᾶσι  
τῷ ποταίρῳ ἀποτίδεται,  
καὶ αὐτὸς ἑπιτερεῖ ὁρ-  
φανοὺς τε καὶ χήρας, καὶ  
τοῖς διὰ νόσον ἢ δι' ἄλ-  
λῳ

§. 88. (o) Now of  
those that are wealthy,  
and disposed, every one,  
according to his free  
Inclination, gives what  
he pleases; and what is  
collected is deposited  
with him that presides;  
and He it is who affords  
Assistance to the Fa-  
therless,

of giving Thanks to God. [GRABE. And since *Justin* only  
twice uses the Phrase, and the Constitutions twice, and no  
more, and both upon the very same Occasions, this Con-  
jecture of Dr. *Grabe's* is highly probable; and thence 'tis also  
highly probable those very Constitution Forms of Prayer were  
used by the Church in the Days of *Justin*. *Just. Apol. I.*  
§. 16. with Constitut. VIII. 40. *Just. Apol. I.* §. 87. with  
Constitut. VIII. 12.

(n) This sending of part of the Eucharist to those that  
were absent, is agreeable enough to the Rubrick, as we call  
it, or to the Direction in the Constitutions; which is this, To  
carry what remains of the Consecrated Elements, into the Ve-  
stry, after the Service was over: and agreeable to the Peti-  
tion put up in the Celebration it self, for such as are absent on  
a just Cause, as if they were esteemed a part of that Congre-  
gation also. [W.

(o) This full Account of the Oblations for Charity is so near  
to the very Words of the Constitution Rule, about the same  
as deserves peculiar Remark. Hear the parallel Words of those  
Constitutions, which are these, II. 25. Let the Bishop Dispense  
in a right manner the Free-Will-Offerings, which are brought in on  
account of the Poor, the Orphans, the Widows, the Afflicted, and  
Strangers in distress. [W.

therless, and to the Widows, and to those that either by Sickness or otherwise are in want, and to such as are in Bonds, and to the Strangers that sojourn among us: and in general, He it is who is the Guardian of those that are in Poverty.

λίω αἰτίαν λειπομόνοις,  
ἢ τοῖς ἐν δεσμοῖς ἔσι,  
ἢ τοῖς παρεπιδήμοις ἔσι  
ξένοις, ἢ ἀπλῶς τοῖς  
ἐν χρείᾳ ἔσι κηδεμὴν  
γίνεται.

§. 89. Accordingly we all in general hold our Assemblies on *Sunday*. Since it is that first Day [of the Week] whereon God changed the Darkness and the Matter, and Made the World: And the very same Day did our Saviour Jesus Christ rise again from the Dead. For they crucified him the Day before *Saturday*: and (p) on the Day after *Saturday*, which is "*Sunday, when he had appear'd to his Apostles and Disciples, he taught them these things, which we also have recommended to your Consideration.*"

πθ'. Τὴν ᾗ τῇ ἡλίᾳ  
ἡμέραν κοινῇ πάντες  
τὴν συνέλθουσιν ποιέμε-  
θα· ἐπεὶ δὴ πρώτη ᾗ ἔστιν  
ἡμέρα, ἐν ᾗ Θεὸς τὸ  
σκότος καὶ τὴν ὕλην τρέ-  
ψας, κόσμον ἐποίησε· καὶ  
Ἰησοῦς Χριστὸς ὁ ἡμέτερος  
σωτὴρ τῇ αὐτῇ ἡμέρᾳ  
ἐκ νεκρῶν ἀνέστη. τῇ γὰρ  
πρὸ τῆς κερυνικῆς ἑξαύ-  
ρωσαν αὐτόν· καὶ τῇ μὲν  
τὴν κερυνικῇ, ἥτις ἔστιν  
ἡλίᾳ ἡμέρα, φανεῖς τοῖς  
ἀποστόλοις αὐτῷ καὶ μαθη-  
ταῖς, ἐδίδαξε ταῦτα,  
ἅπερ εἰς ὅπσις κεφαλὴν καὶ  
ὁμῶν ἀνεδόξαμεν.

(p) These last Words of *Justin* are exceeding Remarkable, and in the highest Degree worthy of our Regard: viz. That the foregoing Account of the Christian Worship, Baptism, and



and the Eucharist, which *Justin* had been recommending to the Consideration of the Emperors and Senate of *Rome*, and which, as we have seen, is all along contained most exactly in the Apostolical Constitutions, and but little of it is so much as mention'd in the known Books of the New Testament, declares what was not deriv'd from *human*, no not from *meer Apostolical* Appointment; but was taught by *Jesus Christ* himself: and that not before, but after his Resurrection: in the most surprizing Agreement with the whole Purport of those Constitutions; which profess to be deriv'd by the Apostles from Christ, in the same Manner, and at the same Time also. [ V. 7, 19. See *Matth.* XXVI. 18, 19, 20. *Acts* I. 3. ] I add, that what *Justin* here says, is also confirm'd by a parallel Place in *Tertullian*; and that in Words very agreeable to these before us: *Christ*, says *Tertullian*, *Apologet.* p. 22. continued with some of his Disciples in *Galilee*, a Region of *Judæa*, forty days; Teaching them what they were to teach others. After which, when he had Ordained them to the Office of Preaching through the World, he was taken up to Heaven in a Cloud. And *St. Cyprian* has almost the same Words, *De Idol. Vanit.* Nor will it be improper to add here some more Testimonies to the same purpose. The first shall confirm the Sacred Authority of the Baptismal Renunciation and Profession; which are omitted in *Justin's* brief Account, tho' indisputable in all other Antiquity; and that in Confirmation of the Constitution Form also. For these are *Tertullian's* Words: That no one may think, that what I say is only by way of Inference or Human Reasoning, I will have recourse to the PRINCIPAL AUTHORITY, which is that of our Sealing in Baptism; When we are entred the Water, and do profess our Christian Faith, in *Legis suæ Verba*, in the Words of the Christian Law, we openly declare with our own Mouth, That we Renounce the Devil, and his Pomp, and his Angels, *De Spect.* §. 4. Whence it appears plain, That that Baptismal Renunciation and Creed, even for the main as now in the Constitutions, which yet is no-where in the known Books of the New Testament, was then the PRINCIPAL AUTHORITY among Christians, and look'd upon to be the very Words of the Christian Law it self: and elsewhere, speaking of the same Baptismal Creed or Profession, which He thrice sets down as the Rule of Truth or Faith, and all in Agreement with that in the Constitutions; We readily, says he, shew our Prescription to the Corrupters of our Religion; that Rule of Truth which came from Christ; and has been transmitted down by his Companions. *Apolog.* §. 47. And again, This Rule, as shall be proved, was Instituted by Christ, *De Præscript.* §. 14. And again,

in

in the same Book, §. 37. *If we walk according to that Rule [of Faith] which the Church has deliver'd from the Apostles, the Apostles from Christ, and Christ from God.* And in another Place more generally, We are not at liberty to introduce any Practice according as we please, nor to choose what any one else has introduc'd as he pleas'd. We have the Apostles of the Lord for our Authors; who did not themselves choose or introduce any thing as they pleas'd; but faithfully deliver'd that Discipline to the Nations which they receiv'd from Christ. [Note, The Words to the Nations or Gentiles; for to them are our Constitutions Address'd, *Præf.*] *De Præscript.* §. 6. And elsewhere: In the first Place I lay down this; That there was One certain Rule appointed by Christ, which the Nations [N.B.] are bound to believe; and are therefore to search for, that when they have found it, they may believe it. Now of one certain Rule, the Inquiry cannot be infinite. Thou must seek till thou hast found; and must believe after thou hast found. Nor hast thou any thing to do farther, but to keep what thou hast believed; while thou withal believest this, that thou art not oblig'd to believe any thing else; and by consequence to seek for nothing else, when once thou hast found and believed what was appointed by him; since He does not command thee to seek for any thing else, but for what He has appointed. *De Præscript.* §. 9. and afterwards. Here we take the Rise of our Præscription; That if the Lord Jesus Christ sent any to Preach, we are not to receive any Preachers besides those whom Christ appointed: Since *No one knows the Father but the Son; and he to whom the Son reveals him,* Luk. X. 22. Nor does the Son seem to have reveal'd [his Doctrine] to any Others, but to those Apostles whom He sent to Preach; and certainly to Preach that which he had reveal'd to them. But then, what it was they Preached; i. e. what Christ reveal'd to them, I shall here undertake to shew, that it ought not otherwise to be now sought for, than from those very Churches which the Apostles themselves founded; and from their *Preaching* to them, both by *Word of Mouth*, as we say, and afterward by their *Epistles*. [Note, the Gospels are here omitted by *Tertullian*; as not at all containing what was then called the *Preaching of the Apostles.* *Constitut.* VI. 11.] If this be so, it is thence certain, that every Doctrine which agrees with the Mother-Churches, the Origins of our Faith, is to be esteemed True; because they, without question, do retain that Doctrine which the Churches received from the Apostles; the Apostles from Christ; and Christ from God: And that every Doctrine is before-hand to be esteem'd utterly false, which is opposite to that Truth of the Churches, and  
of



of the Apostles, and of Christ, and of God, &c. §. 21. And again, *We walk in that Rule* which the Church deliver'd from the Apostles, the Apostles from Christ, and Christ from God. §. 37. Thus also St. Cyprian; [Epist. ad Cæcil.] Altho' I know, *says He*, that a great Part of the Bishops, who by Divine Favour are set over the Churches of the Lord, do retain the *Rule of Evangelical Truth*, and of the *Tradition of the Lord*. Nor do regard any *human and novel Institution*, but keep close to what Christ both commanded and practiced; Yet because there are some who, either out of Ignorance, or Simplicity, in the Consecration of the Cup of the Lord, and Distribution of it to the Laity, do not do what Jesus Christ, our God and Lord, the *Author and Teacher of this Sacrifice*, did and taught, [*i.e.* mixing Wine with Water;] I thought it would be but a piece of Religion, and necessary for me to write this Letter to you, about that Matter; that so in case any one be still entangled in that Error, he may perceive the Truth, and may return to the *Root and Origin of the Lord's Tradition*, &c. [largely and fully: See the whole Epistle. He has also many other remarkable Passages elsewhere to the same purpose; and that in the Case of those Rules which are only in the Constitutions, as well as those that are also in the New Testament.] Nay, Polycrates, Bishop of Ephesus, One much older than Cyprian, or even Tertullian, [Euseb. H. E. V. 24.] when he speaks of that *first Traditionary Rule* for the Observation of *Easter*, which was in Epiphanius's Copy of the Apostolical Constitutions, but is not at all in the known Books of the New Testament, calls Obedience to that Rule, *Observing Easter according to the Gospel, without any Transgression: and Following the Rule of Faith: and an Instance of Obedience to God rather, than to Men.*

N. B. That we may see, that the earlier we go in Antiquity, the more exactly were the Rules, and the very Language of the Constitutions observ'd, even by an Apostle, and a Disciple of the Apostles; I shall here produce a most excellent Passage out of the same Constitutions, and confirm its being genuine from both those Authorities. The Words are these, II. 20.  
 “ *Do thou seek for that which is lost; that is, do not*  
 “ *suffer that which desponds of its Salvation, by*  
 “ *reason of the Multitude of its Offences, utter-*  
 D “ ly

“ ly to perish. Bring it back by Admonition ;  
 “ Exhort it to be watchful, and insinuate Hope ;  
 “ Not permitting it to say that which was said  
 “ by some, *Our Impieties are upon us, and we pine*  
 “ *away in them ; How shall we then live ?* Ezek.  
 “ XXXIII. 10. As far as possible therefore, let  
 “ the Bishop make the Offence his own ; and  
 “ say to the Sinner ; Do thou but return, and I  
 “ will undertake to suffer Death for thee ; as  
 “ our Lord suffered Death for me, and for all  
 “ Men, &c.” How exactly this Exhortation  
 was comply’d with by St. *John* himself, we have  
 a famous Example in *Eusebius*, from *Clement* of  
*Alexandria*, and still extant in them both : I  
 mean in the Case of a new Convert to Christia-  
 nity, who was afterward unhappily seduced by  
 evil Company, and became the Captain of a  
 Band of Robbers, and was yet in a surprizing  
 Manner recover’d again by St. *John*. The  
 whole History coming from so authentick and  
 so ancient an Author as *Clement* highly deserves  
 the perusal of all ; and especially with regard to  
 the great Exactness there is between the Apo-  
 stolical Rule or Exhortation in the Constituti-  
 ons, and the Apostolical Practice by St. *John*.  
 But what I desire may be most of all remark’d,  
 are, the Last Words of the Rule, as here set  
 down ; and the particular Language of St. *John*  
 according to them : *As far as possible therefore, say*  
*the Constitutions, let the Bishop make the Offence*  
*his own, and say to the Sinner ; Do thou but return,*  
*and I will undertake to suffer Death for thee ; as our*  
*Lord suffered Death for me, and for all Men.* And,  
 says St. *John* to the Thief, *I will give an account*  
*to Christ for thee. If there be occasion, I will willingly*  
*suffer that Death which belongs to thee ; as the Lord*  
*suffered Death for us. I will give my Soul a Ransom*  
*for*

Clem. A-  
 lex. Quis  
 Dives Sal-  
 vetur. S.  
 42. & Eu-  
 seb. H. E.  
 III. 23.



for thee. Nor is the Sacredness of this Language in the Constitutions a little confirm'd by an Apostolical Person also, Ignatius, Bishop of Antioch, who so often in his Larger or Genuine Epistles, and sometimes in the Smaller also, uses the like Phrase ἀντίψυχον ἐγὼ, *My Soul be a Ransom for theirs who observe the Laws of the Gospel*: and this especially as to such Laws as are almost peculiar to the Constitutions.

Ad Eph.  
§. 21. Ad  
Smyrn. §.  
10. Ad  
Polycarp.  
§. 2, 6. Ad  
Antioch.  
§. 7. Ad  
Heron. §. 9.

N. B. If any wonder that I here take it for granted that the *Larger* are evidently the *Genuine* Epistles of Ignatius; while they may imagine that the Learned are yet of another Mind; I shall venture, by way of Reply, to foretell, that as to the really Learned and Judicious, when they once take courage to examine, and speak their Mind freely in that Matter, they will for certain reject the Smaller, and receive the Larger Copy of those Epistles: And to confirm that Prediction, I shall give an Example in no less a Critick than Dr. Bentley himself; who in his remarkable Sermon upon *Popery*, Nov. the 5th. last, preach'd before the University of Cambridge, and since printed, has already openly confess'd those Larger Epistles to be Genuine, by citing one of them as St. Ignatius's own Epistle, in these Words.

Page 5.

'So that Ignatius, where he Paraphrases our Text, 'calls them [*those Corrupters of the Word of God for filthy Lucre,*] χειρέμποροι, in an elegant Compound; 'Χειρέμποροι, says He, τὸν λόγον καταλείοντες, καὶ τὸν 'Ἰησοῦν πωλῶντες *Traffickers and Traders in the Gospel, Sellers of Christ.* [Ep. ad Magnes. §. 9. Vid. ad Trall. §. 6.] And Note, that the Smaller Epistles have nothing like these Words, but the Larger have them *verbatim*. This Citation is the more considerable, because, as I have been inform'd, Dr. Bentley some time since did examine that

Matter, and upon such Examination clearly preferr'd the Larger Epistles: And because when He allows them, He cannot be insensible of the vast Consequences of such a Concession; which are no other than the giving up to me all that I insist on; namely, that the Doctrines of late styled *Arian*, which are certainly those of the Larger Epistles of *Ignatius*, are the *Original Doctrines of Christianity*; and that the Constitutions of the Apostles, whence those Epistles are mainly taken, are in general really *Genuine and Apostolical*. These are the natural Consequences of this eminent Concession of *Dr. Bentley's*; and if He does not own any part of my Information or Reasoning to be just, I and the Publick shall have just Cause to expect not only his *Declaration*, but his *Reasons* also to the contrary.

N. B. But lest any one should still wonder that Books so much conceal'd among Christians, as most certainly the Eight Books of the Apostolical Constitutions were for some Centuries, should yet be really Genuine; I will here produce a Testimony from *Origen* against *Celsus*; which plainly implies, that there were some such concealed Books among them. *Celsus* had asked this question; "How shall we know such a God as is Incomprehensible to the Senses? Or, what is possible to be learned without Sensation?" *Origen* replies in these Words; "It is written, not in the concealed Books, and such as are read but by a few, and those among the Inquisitive only, but in the more Publick ones; that, The Invisible things of God are seen; being understood from the Creation of the World, by the things that were made." Which supposes he could have quoted such concealed Books, which were then among

VII. p.  
356.

Rom. I. 20.



among the Christians against *Celsus* in this Point, if he had thought it proper so to do : Which Character can hardly belong to any but to these Eight Books of the Constitutions ; or perhaps to the Recognitions also ; and does exactly agree with them.

N. B. And now, after all, if it be still wondered at, that there should be any conceal'd authentick Rule of Truth or Faith, any Secret Constitutions in the Church besides the Publick Books of the New Testament, which could be of equal Authority with them ; nay, and such as according to which the particular Texts of the Old and New Testament were frequently to be themselves understood, and Heresies prevented in the Church, I desire that the Inquisitive Reader will impartially peruse these following Passages of early Christian Antiquity, among a much greater Number which might be produc'd upon this Occasion ; and then honestly declare, whether they do not fully prove what I have so long asserted about this Matter.

First let us hear *Irenæus* : He that preserves in himself, *says He*, the immoveable Rule of Faith, which he has receiv'd by Bâptism, will understand the meaning of the Names and Phrases, and Parables [in Scripture:] and will not embrace this blasphemous Hypothesis [of the *Valentinians*.] [What that Rule of Faith was, see my *Scheme of the Ancient Creeds*.] We may then, all of us that are desirous to see the Truth, in every Church discover the Tradition of the Apostles, which is made manifest over all the World. And we are able to enumerate those who were Ordained Bishops in the Churches, by the Apostles ; and who have been their Successors down to our Times ; who never taught nor knew such Doctrines

Iren. I. 1.  
p. 44.

Iren. III. 3.

See Constitut. VII.  
46.

doctrines as these Men are so mad as to introduce. For if the Apostles had known any *concealed Mysteries*, which they taught those that were perfect, separately and privately from the rest; to be sure they would in the first place have deliver'd them to these *Bishops*, to whom they committed the Churches themselves. For they were desirous that these might be perfect, and unreprouable in all things whom they left for their Successors, and to whom they delegated their own Authority. Upon whose careful Management great Advantage would arise; and upon whose Failure would come the most deplorable Mischiefs, &c. — When therefore the Blessed Apostles [*Peter and Paul*] first founded, and afterward settled this Church [*of Rome*,] they intrusted the Episcopal Administration to *Linus*. — After him *Clement* was constituted Bishop in the third place from the Apostles, who both saw the Blessed Apostles, and conversed with them, and had still the *Preaching of the Apostles* sounding in his Ears, and before his Eyes. And not He alone; for there were till then many remaining who had been taught by the Apostles, &c. — By this regular Order, and by this Succession [*of Bishops*,] both the *Tradition* deriv'd from the Apostles in the Church, and the *Preaching of the Truth*, has been convey'd to us.

Ibid.

See Constitut. VI. 11.

C. 5. p. 205.

Seeing therefore these Demonstrations are so convincing, we ought not to seek for the Truth elsewhere, which it is easy to have from the Church: Since the Apostles have most copiously laid up therein, as in a rich Treasury, all the True Doctrines of the Gospel; that so every one that pleases might take thence the Drink of Life. For 'tis the Church that is the Entrance into Life; and all the rest are *Thieves and Robbers*.



bers. For which Reason we are oblig'd to avoid them ; but with the utmost Zeal to embrace what is in the Church ; and to lay hold on the *Tradition of the Truth*. For give me leave to suppose, that some Persons should have Disputes about any Question of lesser Consequence ; would it not be their Duty to have recourse to the most ancient Churches, wherein the Apostles conversed ; and from them to draw their certain Determination of that Question ? Nay farther, Suppose that the Apostles had not left us the *Scriptures* ; should we not be oblig'd to follow that *Rule of Tradition* which they deliver'd to those to whom they committed the Churches ? Which *Rule* is assented to by many Nations of *Barbarians* that Believe in Christ : Having Salvation written by the Spirit in their Hearts, without Paper and Ink ; and preserving diligently the *Ancient Tradition* : — Since therefore such is that *Tradition* deriv'd from the Apostles, which is in the Church, and is still preserv'd among us, let us return to that Sort of Demonstration which is taken from the *Scriptures*, &c.

C. 5. p.  
206.

Wherefore it is our Duty to be obedient to those Presbyters who are in the Church ; those I mean who are deriv'd by Succession from the Apostles ; as we have demonstrated : Who have receiv'd, together with their Episcopacy, the certain Gift [ *χαρισμα* ] of the Truth, according to the Father's good Pleasure. It is also our Duty to have a watchful Eye upon the rest, who depart from that *Original Succession*, and have their Assemblies any-where else, as *Hereticks*, of dangerous Opinions ; or as *Schismaticks* puff'd up with Pride, and a fond Opinion of themselves ; or, lastly, as *Hypocrites*, who separate for Gain, or Vain-glory. All these have fallen from the Truth.

Iren. IV.  
43.

Now

C. 45. Now where any one may find such [ good Presbyters or Bishops,] *Paul* informs us, when  
 1 Cor. XII. He says, *God has set in the Church first Apostles, se-*  
 28. *condly Prophets, thirdly Teachers.* Where then these Gifts [*χρείσματα*] of the Lord are found, there 'tis our Duty to learn the Truth; among whom  
 See Const. is that *Ecclesiastical Succession which is deriv'd from*  
 VII. 46. *the Apostles*; and where there is a sound and unblamable Conversation, with sincere and uncorrupt Doctrines. For these are they who preserve our Belief in One God, who made All things; and improve our Love to the Son of God, who has undertaken so important a Dispensation on our account; and these Expound the Scriptures to us without peril.

C. 52. After this every Part of our Doctrines will be clear to him, in case he will diligently read the Scripture with their Assistance, who are Presbyters in the Church; and among whom is the *Apostolical Doctrine*; as we have demonstrated.

C. 63. The True *γνῶσις* [or Compleat Knowledge of a perfect Christian,] is the *Doctrine of the Apostles*, and the *Original Settlement* of the Church throughout all the World; and the Form of the Body of Christ, according to the *Succession of Bishops*; to whom they Committed the Church in every Place: the compleat System of which Knowledge has been preserv'd, and is come down to us, without any forging of Scriptures: admitting neither of Addition or Diminution: where the True Reading is retain'd without Falsification; and there is an authentick and careful Exposition according to the true Text; without Peril, and without Blasphemy. Let us next hear *Clement of Alexandria*.

Clem. A-lex. Pædag. III. p. 264. The Pædagogue, says He, has gone over these few Texts of the *Holy Scriptures* themselves, out of many, for a *Specimen*; and recommends them to his



his Children ; by which, if I may say so much, Wickedness is entirely cut down, and taken away. But there are a vast Number of Instructions which belong to particular Persons, which are written in the *Holy Books* ; some concerning Presbyters, others concerning Bishops, others Deacons, and others Widows ; which I shall take another Time to discourse upon. There are other Instructions also, which those that peruse them may be improved by, and which are many of them included under an Ænigmatical, and many under a Parabolical way of Discourse. But 'tis not, says the *Pædagogue*, my Business to explain these any farther. We want a Teacher to Explain to us those Sacred Instructions ; to whom we must have recourse. [ This Account does not fully agree to any *Sacred Books*, but to the Constitutions ; there being no Precepts in the known Books of the New Testament peculiar to Bishops, as distinct from Presbyters ; as there are in the Constitutions : and no small Part of the other Instructions in these Three Books of *Clement's Pædagogue* being in the Constitutions, but not in the known Books of the New Testament.]

This sort of Improvement is Twofold ; the one *without writing*, the other *by writing*.

But he that has the Eye of his Mind darkned with a bad Education, and false Doctrine, let him go to his proper Light ; to that *Truth which declares in Writing the unwritten Mysteries*.

When I had met with my last Master, [ *Paritæmis* ] ( who yet was the first in Authority, ) I acquiesced upon finding this *Egyptian* in Retirement ; who was really a *Sicilian Bee*, that gathered together the Flowers from the Prophetick and Apostolick Meadow, and inspired into the

E

Minds

Constitut.  
I. per tot.

Strom. I.  
p. 273.

p. 274.

Ibid 8c  
ap. Euseb.  
H. E. V.  
11.

Minds of his Hearers a certain sincere *Mystical Knowledge*.

P. 275.

Now these Masters preserved the *True Tradition* of the Blessed Doctrine [of Christ,] as having deriv'd it down, like as a Son does from his Father, from the Holy Apostles, *Peter, James, John, and Paul*; (tho' few Sons are like their Fathers.) Now these Seeds that came from our Forefathers, and from the Apostles, have been deriv'd down to us. And I am very sensible that these Masters will rejoice; I don't mean at the Exposition of these Precepts, but at the Observation of them, according to their real Intention. For this Description of them is, I suppose, the Business of a Soul that desires to Observe the *Blessed Tradition*, without Tergiversation. — Our Lord permitted those who were capable of them to partake of these Divine Mysteries, and of that Holy Light: And then he did *not* reveal that to *many*, which was not proper for *many*, but to those *few* whom he knew to be disposed for it, and who were able both to receive it, and to frame themselves accordingly. But for the *Secret Mysteries*, as God himself, they are believed from *verbal*, and not from *written* Instructions. Yet if any alledge that 'tis *written*, *There is nothing secret but what shall be made manifest, and nothing covered, but what shall be reveal'd*. Let him hear what we say: That to him who hears in secret, what was secret, shall be manifested, by this Oracle which divinely discloses it; and to him that is capable of receiving the *Traditions* in a covert manner, what is covered shall be revealed, as the Truth; and what is conceal'd as to *the many*, shall be made manifest to *the few*. For wherefore is it, that all do not know the Truth? and wherefore is it, that Righteousness

Matt. X.  
26.

is



is not beloved, if Righteousness belong to all? Now the Mysteries are delivered in a Mystical way; that He that speaks may have in his Mouth what to say; or rather not in his Words, but in his Mind, &c.

This grave and pure Conversation discovering our Love to Mankind, according to *Clement*, seeks the Common Good; whether it bears Witness as a Martyr; or whether it instructs by Deeds, or by Words; and by Words in a double Acceptation; as it includes both the *Unwritten* and the *Written Doctrine*. IV. p. 518.

For which Reason our Institution is called *Illumination*, which makes manifest what was conceal'd; while a Master alone takes away the Covering which lay over the Ark. V. p. 578.

We dare immediately affirm, (for this is the Faith of the true Gnostick,) that such an one knows all things, and comprehends all things, with a firm Apprehension, even such as belong to what is too hard for us; and which indeed are peculiar to a true Gnostick: Such as were *James*, *Peter*, *John*, and *Paul*, and the rest of the Apostles; And elsewhere. VI. p. 648.

*Peter*, *James* and *John*, did not, after our Saviour's Resurrection, as more honour'd by the Lord, pretend to the superior Dignity; but chose *James* the Just, Bishop of *Jerusalem*: And afterward, The Lord, says he, after his Resurrection, imparted the *γῶσις*, Mystical Knowledge to *James* the Just, to *John*, and *Peter*; and these Delivered it to the rest of the Apostles; and those Apostles to the Seventy; of which Number *Barnabas* was one. Euseb. H. E. II. i. Ibid.

N. B. These four Apostles here, and a little above, particularly named by *Clement*, as having the *γῶσις*, or Mystical Knowledge Originally delivered to them, and as it seems the Com-

See Constit.  
tut. VII.  
46.

Vo IV. c.  
3. p. 230.  
P. 676.

See Constit.  
tut. II. 5.

Ibid. p.  
679.

Tertull. de  
Virgin.  
Veland.  
§. 16.

mission to make Bishops also in a peculiar manner, are those very Apostles which are principally mention'd as concern'd in the Constitutions ; and by whom alone , with *Peter's* and *Paul's* Companions, *Mark* and *Luke* ; all the Apostolical Bishops there enumerated were made, as I have elsewhere observ'd ; which seems to me highly remarkable.

The Scripture says, *All things are right to those that understand ; i. e. to those who receive and preserve that Exposition of the Scriptures which is made manifest by him, [Christ,] according to the Ecclesiastical Rule.* Now the Ecclesiastical Rule is the Conspiracy and Consent of the Law and of the Prophets, with that Covenant which was deliver'd at the Advent of our Lord.

Moreover, *Isaias* the Prophet is commanded to take a *New Book*, and write some things in it, or the *Holy Mystical Knowledge*. The Spirit foretelling thereby, that it was to be discover'd by an Exposition of the Scriptures, which was afterward to be made, and was at that time *unwritten* ; because it was not then known : for it was from the beginning communicated only to those that had understanding : Our Saviour teaching it to the Apostles ; whereby that *Unwritten Tradition* of the *Written Doctrine* has been deriv'd down still even to us, which is written upon new Hearts, by the Power of God, according to that *New Book*. [See much more of this Nature towards the End of *Clement's* Seventh Book.] Now hear *Tertullian*.

The Vindication of our Opinion [for the Veiling of Virgins,] says he, consists in the Arguments from *Scripture*, from *Nature*, and from our *Discipline*. The Scripture makes the Law ; Nature con-



confirms it, and our *Discipline* enjoins it. To which of these Arguments can the long Prevalence of the contrary Opinion be compar'd? or what Colour is there for it? The *Scripture* is of God; *Nature* is of God; our *Discipline* is of God. Whatever is contrary to them, is not of God. If the *Scripture* be uncertain, *Nature* is plain: and its Testimony must needs render the *Scripture* far from uncertain. If there be any doubt as to *Nature*, our *Discipline* shews what is most agreeable to God's Will.

But they [the Hereticks] discourse about the *Scriptures*; and persuade Christians out of the *Scriptures*. And can they discourse about Points of Faith from other Topicks, better than from the *Writings of Faith*? Now we are come to what we desire. For this is what I aimed at, and did premise in the Preface to this Address; that I would begin the Controversy from this Point, which the Adversaries appeal to. They produce the *Scriptures* in their defence: and by such a bold Stroke of their influence some People: and so in the very beginning of the dispute weary the strong; catch the weak; and send those between both away with Scruples in their Minds. We therefore principally Oppose this their first Attempt, and plead that they are not to be admitted to any Disputation out of the *Scriptures*. If their main Strength lies here; In order to enquire after this Claim, we ought to consider who has a Right to the *Scriptures*? that he that has no manner of Plea for it, may not be admitted to make use of them, &c.

De Præf.  
Script.  
§. 15.

We must not therefore Appeal to the *Scriptures*; nor are the Merits of the Cause to be laid on them; wherein there is either no Assurance,

§. 19.

rance, or Hope, at least no great Probability of Victory. For altho' the Collation of the Scriptures should be to our Advantage, Order requires that the other point be first proposed; which we are now only to debate, *i.e.* to whom the Faith does belong. Whose are the *Scriptures*? From whom, and by whom, and when, and to whom was that *Discipline* deliver'd, by which Men *become Christians*? For when it shall once appear where the Truth is both of the *Christian Discipline*, and *Christian Faith*, there will also be the *Truth of the Scriptures*, and of their *Expositions*, and of all the *Christian Traditions*.

S. 32.

But if any of the Heresies are so hardy as to pretend to the Apostolick Age, that so they may seem to have been deliver'd by the Apostles; because they were in being in their time; we may reply: Let them set forth the *Originals of their Churches*: Let them lay open the *Series of their Bishops*; and shew, that it has been deriv'd down by regular Successions from the beginning; so that their *first Bishop* had either *one of the Apostles*, or *some Apostolical Man*, who all along continued a Companion of the Apostles, for his *Author* and *Predecessor*. For according to this Rule, the *Apostolical Churches* give in the Catalogues of their Bishops. Thus does the Church of *Smyrna* inform us, that *Polycarp* was there placed by *John*: as does the Church of *Rome* inform us, that *Clement* was Ordained by *Peter*: just as the rest of them do give us an account of those that were Constituted Bishops by the Apostles, and deriv'd their Doctrine from the Apostles. [Compare with this and the like Accounts the Original Catalogue of the Apostolical Bishops, to whom the Churches and Constitutions were committed in those Constitutions, VII. 46. and Can. 85.] We



We determine that the Hereticks are not to be admitted to make their Appeal to the *Scriptures*; since *without the Scriptures* we prove them to have no Right to the *Scriptures*. S. 37.

Nor is there any Danger in saying that the *Scriptures* themselves are so ordered by the Will of God, that they may afford Matter for the Hereticks; while I read, that *There must be Heresies*: which could not be *without the Scriptures*. S. 38. 1 Cor. XI. 19.

By what Authority, I pray, [*Marcion*,] do you do so? If you be a Prophet, Foretell somewhat: If an Apostle, Preach publicly: If an Apostolical Person, Agree with the Sentiments of the Apostles: If you be meerly a Christian, *Believe what comes down by Tradition*. If you be none of these, I may well say, Go and Dye: for you are in effect Dead already, by being no Christian; or not believing that, the Belief of which makes Men Christians. De Carne Christi. S. 2.

Take away from the Hereticks what is common to them with the Heathens; I mean the confining their Disputes to the *Scriptures* alone; and they cannot stand. Let us now hear St. Cyprian. De Resurrect. Carn. S. 3.

This Thing the Priests of God, out of regard to the Divine Precepts ought to do at this time; that in case there be a Doubt or Dispute about any Point, we return to the Dominical and Evangelical Original, and to the *Apostolical Tradition*; and that we *thence* draw the Rule for what we do, *whence* its Appointment and Original is deriv'd, &c. Cyp. Epist. Ad Pompeium.

[There are a great Number of the like remarkable Passages in St. Cyprian, too long to be here set down.]

Now, lastly, let us hear Origen.

Whereas

Orig. *Περὶ*  
*Ἀρχῶν*  
post. init.

See Consti-  
tut. VI. 11.

Ibid.

Ibid.

Whereas there are many who think they understand Christianity well enough; and some of them are of different Sentiments from others; while the *Ecclesiastical Preaching*, having been deliver'd down by Order of Succession from the Apostles, does remain in the Churches till this day, That is alone to be taken for Truth, which in no Point differs from the *Ecclesiastical Tradition*. Now the several Doctrines which are manifestly deliver'd by the *Apostolical Preaching*, are these, &c. — Now in this Point 'tis not manifest whether the Holy Ghost was *Begotten*, or *not Begotten*: Such Points are to be Enquired after, as well as we are able therefore from the Holy Scripture; and to be search'd out by an inquisitive Sagacity.

There is no Discourse sufficiently plain upon these Subjects in the *Ecclesiastical Preaching*.

And to conclude, it also appears that the Scriptures were written by the Holy Spirit, &c. [largely and fully; and so in *Pamphilus's Apology* for *Origen*; where this famous Account is repeated and explain'd.]

And now, Good Reader, Give me leave to produce some Passages, even out of the *known Books of the New Testament*; which plainly imply, that Christ and his Apostles deliver'd not a few Things, especially after his Resurrection, which do not appear in the four Gospels; nor indeed properly or entirely in the Epistles themselves; but which are fully deliver'd in the *Apostolical Constitutions*.

Mat. VI.  
13.

See Consti-  
tut. III. 18.  
VII. 24.

Thus the *Doxology* to the Lord's-Prayer is wanting in the oldest Copies and Versions of *St. Matthew*; and so is plainly deriv'd from the *Apostolical Constitutions*; where, and where only in the first Ages that *Doxology* is found.

The



The Case is the same as to the *Amen*, at the Ibid.  
Conclusion of that Doxology.

The *Fastings* mention'd by Christ, as belonging to Christian People in those Days, when the Bridegroom should be taken from them, are no where appointed in the known Books of the New Testament; but are appointed in the Constitutions, and were ever observ'd in the eldest Ages.

Mat. IX.

15.

See Constitut. V. 18.

That *Plainer Explication* of the Christian Doctrine concerning God the Father, when the Disciples were to put up their Solemn Prayers to Him in the Name of Christ, which our Lord promised to his Followers, just before his Passion, is no-where contain'd in the known Books of the New Testament; but is most fully contain'd in the Constitutions.

Joh. XVI.

25, 26.

Passim.

What Expositions of the Old Testament Prophecies Christ gave after his Resurrection, as he went along with the two Disciples to Emmaus, when Beginning at Moses and at all the Prophets, He Expounded unto them in all the Scriptures the things concerning Himself, we no-where find in the known Books of the New Testament. But we have not a few of those Prophecies so Expounded in the Constitutions; with a fixed Rule there given for Expounding others of them in the same manner; and those Expositions were almost universally agreed to in the first Ages of the Church.

Luke

XXIV.

27.

II. 5.

V. 20.

What Directions and Rules Christ gave for his Church when he was with them at several times during the *Forty days* after his Resurrection, teaching them to observe all things whatsoever he commanded them, and speaking of the things that concerned the Kingdom of God, and this after he had all Power given him in Heaven and on Earth, are not distinctly set down in the Scripture; but are in the

Matthew

XXVIII.

19.

Act. I. 3.

See Const. V. 7. 19. Constitutions : which claim indeed to be that very System of Laws which was deliver'd by Him at that very time.

Rom. VI. 17. That *Form of Doctrine* to which Christians were Deliver'd in Baptism ; or the Original Baptismal Renunciation and Profession itself, the grand Foundation of Christianity, is no-where found in the known Books of the New Testament ; VII. 41. but is most fully and directly in the Constitutions.

We have mention made by St. Paul, of *Psalms*, Eph. V. 19. and *Hymns*, and *Spiritual Songs*, to be used then by Christians ; tho' none of them in particular are set down by him. But such we have at large in the Constitutions.

Lib. VII, VIII. Luk. I. 4. We have Occasional mention of *Catechizing*, Acts XVIII. 25. and the *Catechizer*, and the *Catechumen*, in the known Books of the New Testament ; but no I Cor. XIV. Appointment of such an Order in the Church ; 19. Gal. VI. 6. and no Directions how that Office should be managed. But all this is supplied in the Constitutions.

Ro. XVI. 1. We have also Occasional mention of a *Deaconess* by St. Paul ; without any Account of the See Constitut. III. 15, Institution, Ordination, or particular Duty of 16, 19. such a Sacred Officer. All which is supplied in VI. 17. the Constitutions. And the same may be said as to the *Holy Kiss* ; *Going to Law* ; the Order of *Virgins* and *Widows* ; the *Love-Feasts* ; Elections and Ordinations of the *Clergy*, and many other Matters.

I Cor. IX. 14. St. Paul Occasionally assures us, that the Lord himself had Ordained, that those who Preach the Gospel, See Const. II. 24. 35. should Live of the Gospel : which Ordination of VII. 29. Christ is no-where in the Gospels ; but is in the VIII. 30. Constitutions.

He



He also more than once Occasionally mentions *Traditions* deliver'd by himself, for the Regulation of Ecclesiastical Assemblies and Affairs; and that sometimes as *different* from what he wrote in his *Epistles*; but never professes to give us a compleat Account of those Traditions and Ordinances, which the Apostolical Constitutions do. Nor is it other than highly worthy of our Observation, that whenever he, upon any occasion, mentions any of those Traditions or Ordinances, they always exactly agree with those in our Constitutions.

He also does sometimes mention Cases where He says *He had no Commandment from the Lord*; Which is always still, where there is no Law in our Constitutions.

St. Peter exhorts the Presbyters, *Not to Lord it over the Inferior Clergy*, τῶν κλήρων, in the Plural; as implying that there was more than one Rank of the Clergy below them; according to the Constitutions, and all the Primitive Books of Christianity: of most of whose Institutions yet the Scripture is silent. Nor is that word κληρῶν, I think, ever used for the *Laity*, or Body of the Church, as 'tis here now generally understood, in any of the ancient Christian Writers whomsoever.

St. John mentions the *Lord's-Day*, as an Holy-day, well known then by that Name among Christians: Whose Institution is yet not in Scripture, but is alone deriv'd from the Constitutions.

Lastly, The frequent and solemn Allusions to the Apostolical Rites and Practices belonging to *Baptism* in the Epistles; such as *Baptized unto the Death of Christ*: *Buried with him by Baptism*: *Baptized with him by Baptism*, over the Dead: *Confirming*

1 Cor. XI.  
2, 23, 24.  
2 The II.  
2, 15, III. 6.  
1 Tim. II. 2.

1 Cor. VII.  
6.—16.  
See Const.  
IV. 14.  
VI. 14, 28.

1 Pet. V. 3.

Apoc. I. 10.

Constit. II.  
59. III. 6.  
V. 10. 20.  
VII. 30.  
VIII. 33.

Rom. VI.  
3, 4.  
1 Cor. XV.  
29. 2 Cor.  
I. 21, 22

Gal. III. 27. Christians, and *Anointing* them, and *Sealing* them:  
 Eph. IV. *Putting on Christ*: *Putting off the Old*, and *Putting*  
 22, 23, 24. *on the New Man*: The Doctrine of Baptisms, or  
 Heb. VI. 1—5. *Immersion*s, in the Plural: The *Laying on of Hands*  
 1 Pet. III. thereto belonging: *Illuminated* for Baptized: The  
 21. *Answer* of a good Conscience in Baptism: The  
 1 Joh. II. *Unction* from the Holy One: The *Anointing*  
 20, 27. which *teaches all things*: The *New Name*: The  
 Apoc. II. 17. *Defiled*, and the *White Garments*: The *Book of*  
 III. 4, 5. *Life*: The *Seal of the Living God*; wherewith his  
 VII. 2, 3. *Servants were Sealed in their Foreheads*, by an An-  
 gel coming from the *East*. These and the like  
 plain and frequent Allusions are most exactly  
 agreeable, and a mighty Attestation to the Form  
 of Baptism in the Constitutions. [See my *Primi-*  
*tive Infant-Baptism Reviv'd*. And, as to those  
 belonging to the Eucharist, see Dr. Grabe's and  
 my Notes upon *Justin* above.]

So that upon the whole, I dare now appeal to  
 those Learned and Impartial Readers who judge  
 by Evidence and Testimony; and not by Con-  
 jecture and Inclination; *Whether* it be not Evi-  
 dent that, for the main, these *Apostolical Consti-*  
*tutions* give us a full, a faithful, and authentick  
 Account of the State of the Christian Religion,  
 and of the Christian Churches, even as to Points  
 no-where in particular deliver'd in the *Scriptures*;  
 not only as that State was in the Days of *Cyprian*  
 and *Origen*; not only as it was in the Days of *Cle-*  
*ment of Alexandria* and *Tertullian*; not only as it  
 was in the Days of *Irenæus* and *Justin Martyr*;  
 but as it was in the Days of the Apostles, and of  
 their Companions themselves: and *Whether* there  
 be the least Sign that this Sacred Settlement was  
 or could be Originally deriv'd from any one  
 else, but from our Blessed Saviour himself; and  
 that when he had receiv'd compleat Authority  
 from



from the Father after his Resurrection? and by Consequence, Whether there ever was or is any Power in the Church which can Abrogate these Laws of Christ, and Enact others in their stead? Which has, alas! been no small Part of the Business of these later Antichristian Ages of the Church!

N. B. Since the Year 1715 is now over, which in my Interpretation of the Prophecies was Preliminary to the next; and the great Prophetick Year itself 1716, is now begun; it will not be improper here to observe whether what was by me expected to be fulfilled in 1715, has so far come to pass, as to encourage our Hopes, that the main Things themselves will come to pass this Year 1716. And I think it has done so very remarkably. For of the many Periods of Scripture-Prophecy which, according to my Interpretation, are to end about this time, there is only one already past, belonging directly to this last Year; I mean that of the *Wilderness-condition*, the entirely Obscure and Persecuted State of the Church. This had its *Epocha* from the Death of *Valentinian III. March 18. A. D. 455.* [Essay, p. 221.] and so ended within half a Year, under or over, *March 18. 1715.* Now this Prophecy I take to have been eminently fulfilled at the Time appointed. For to say nothing of the late unexpected Frustration of all Attempts for the revival of Persecution here at home, by New Laws, by Convocations, by Courts of Delegates, &c. which have all come to nothing; or of the Connivance at even some Revival of Primitive Christianity it self among us; I take the Death of the King of *France*, the *grand Patron and Support of Persecution for Religion*, Aug. 21. this Year, within the most rigorous Limits of the Period; together



ther with the succeeding different Temper of the New Regent, the Advancement of the Cardinal *de Noailles*, the greater Freedom of the Reformed, and the Release of the Protestants in the Gallies, &c. to be the principal Fulfilling of this famous Prophecy ; and a main Pledge or Security to us of the sudden Fulfilling of those that remain. And that we may the better depend on this Observation, it will deserve our Notice farther, what has happen'd to the *Turks* the last Year, in exact Agreement with the same Scheme of Prophecy ; and it is this ; That after their most surprizing Indolence or Inactivity during the last War here, when yet they seemed to have the best Opportunity in the World for breaking with, and gaining Ground upon the Christians, which I formerly noted to be according to the same Predictions, [*Essay*, p. 187, 191.] They upon the last Peace have, in an openly Violent and unjust Manner, broken with them, and fallen upon the *Venetians*.

Now what I Remark here is this ; That as it was in the Case of the Three former Trumpets, the *Goths*, the *Vandals*, and the *Huns*, where they severally had prodigious Success while they kept within the Bounds allotted to them in the Prophecy ; but were miserably beaten when they exceeded them ; [*Essay*, p. 160 — 165.] So has it been this last Year with the *Turks* : Who have had strange and uncommon Success in the *Morea*, a part of the *Grecian* Monarchy, which did not so properly appertain to that of the *Romans* or *Latins* in the Apocalypse, whom they were not to plague after the Peace of *Carlowitz*, [*Essay*, p. 187, 191.] But have been miserably beaten and destroyed in *Dalmatia*, a Country belonging all along to the *Latins* ; in exact Accord with the same Prophecy. [See *Essay*, p. 256 — 259.]

And



And farther I Remark, That the Uncommon Preparations of the *Turks* against the Campaign this Year, look as if they would now try their last expiring Struggle, which seems to be the exact Time for it in the Apocalypse; XI. 13, 14. Where the Words are very remarkable; *The same Hour* [with the Ascension of the Witnesses] *there was a great Earthquake; and the tenth part of the City fell: and in the Earthquake were slain Names of Men seven thousand: and the remnant were affrighted, and gave Glory to the God of Heaven. The second Wo* [by the *Turks*] *is past: and behold the third Wo cometh quickly: As tho' that Wo were not entirely over till this grand Period & Earthquake, on or soon after 1716, were over also. If this be the meaning of the Prophecy, the* *Turks* *themselves may have no small share in that Earthquake, or Concussion of Affairs, which is to precede the Commencement of Christ's Kingdom; at least so far as the* *Greeks* *reached; i. e. so far as Sicily, the Foot of Italy to Naples, which was called Magna Græcia, and the like Countries; and they may then probably be so weakned therein, as to be incapable of being any longer a Wo, or Plague to any Christians whomsoever; which perhaps may make way for the Restoration of the* *Jews* *, and so for the Advancement of Christ's Kingdom over the World, for all future Ages. The Event will soon determin whether these Conjectures are true; as most certainly they are highly desirable to every good Christian; who ought to say with St. John, Apoc. XXII. 20. Even so come Lord Jesus!*

March 13. 1716.

WILL. WHISTON.



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